

THE EASTERN BUDDHIST

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E. B.

Not to do any evil,
But to do every good,
And to purify the heart:
This is the religion of the Buddhas.

—Dhammapada.

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KWANNON BOSATSU OF YUMEDONO

THE EASTERN BUDDHIST

MAY 1921

THE AVATAMSAKA SUTRA

(Epitomised)

CHAPTER I

THUS I have heard. When the World-honored One attained Enlightenment in the forest of Uruvilva, in the country of Magadha, the sala-trees, with all their trunks and branches

There are three Chinese translations of the *Avatamsaka Sutra* ("Kegon-kyo" in Japanese), and they are distinguished one from another popularly by the number of fasciculi in which they are made up. The earliest one rendered by Buddhahadra and others during the Eastern Tsin dynasty (A. D. 317-420), is known as the "sixty Kegon." The second one was undertaken in the latter part of the seventh century by Sikshananda, of the Tang dynasty (A. D. 618-907), and is called the "Eighty Kegon." This is a much fuller translation than the first, and both of these contain parts corresponding to the Nepalese Mahāyāna texts, the *Gandavyūha* and the *Dasabhumika*. The third Chinese translation known as the "Forty Kegon" came from the hand of Prajña about a century later than the second. This contains only the last chapter dealing with the pilgrimage of Sudhana in the first two Kegons, but in fuller detail, and is practically the same with the Nepalese *Gandavyūha*. The Kegon, or Hua-yen-ching in Chinese, is the main text of the Kegon sect, and its philosophy is considered to be the culmination of the metaphysical acumen of Buddhist scholarship. No students of Buddhism can afford to neglect the Kegon if they at all claim to know anything of the Mahāyāna; but the Sutra is such an unwieldy literature to be thoroughly perused by the general reader, and as in the case of other Buddhist texts, it is full of repetitions, which were necessary, in the beginning of the history of Buddhism and especially in India, for the creation of a certain religious atmosphere. Prosaic moderners, however, ask for something concise and directly to the point. Hence the desirability of an abridged text, in which all technicality is avoided as far as possible, and yet in which the spirit of the Sutra is fully preserved. A Japanese digest of the "Sixty Kegon" has been prepared by two competent scholars, Professors Shugaku Yamabe and Chizen Akanuma, under the auspices of the Buddhist Texts Publishing Society, of Nagoya, Japan. The English is by D. T. Suzuki.

and leaves, were turned, through his miraculous virtue, into the seven precious jewels, brilliantly shining; and from his Lion-seat a light which looked like a cloud poured forth all over the ten quarters and illuminated the entire universe.

At that moment, the wisdom of the World-honored One was as deep as the ocean and as far-reaching as space itself; and before its light the darkness of the world vanished, and all sentient beings were led to enlightenment; the universe and all things in it were serenely reflected in his mind even as the starry heavens are mirrored in the sea perfectly calm.

CHAPTER II

Innumerable Bodhisattvas, Devas, and genii were gathered round the World-honored One, and, inspired with his miraculous power, each praised his virtues with song.

The first Devarāja sang thus:

With the universe, spiritual and infinite,
The Tathāgata is coextant,
Eternally calm and undisturbed;
But to be the home of all things
He hath manifested himself on earth.

The Tathāgata hath appeared on earth,
He hath established the Good Law;
His enlightened spirituality knoweth no limits,
And with his light he subdueth the evil passions of all
sentient beings,
And they are given a joy immeasurable.

The second Devarāja sang thus:

By virtue of his power miraculous and incomprehensible,
Sitting in the midst of the smallest atom,
The Tathāgata preacheth the doctrine of perfect calmness.

Like the sun disclosing all forms,
The Tathāgata, for the sake of sentient beings,
Discloseth all forms of karma,
And leadeth them into the right way of seeing.

Going through the infinitude of kalpas,
He hath practised deeds of love,
And according to the vessels we carry
He poureth thereinto the rain of the Law.

The third Devarāja sang thus :

Rarely appeareth the Tathāgata on earth,
Just once in numberless kalpas ;
Overcoming all difficulties and obstacles,
Let us attend the gathering to hear the Law.

Sentient beings are sinking into the sea of evil passions,
And their hearts tremble in folly and wickedness ;
The Tathāgata full of love will save them,
Teaching them a life of holiness and purity,
Which he unfoldeth like a heavenly banner.

In each of the rays emanating from the Tathāgata,
There sit Buddhas, countless in number,
Who with inexhaustible resources
Will deliver sentient beings from evil.

The fourth Devarāja sang thus :

The Buddha is pure in form and eternally calm ;
While his glory shineth over all the worlds,
He himself is calm and formless,
The body of the Buddha is like unto a floating cloud.

The inner life of the Buddha is beyond our comprehension;
The Law in which even the innumerable Buddha-lands lie
like particles of dust,
He preacheth with one voice.

His voice, full of spirituality, reacheth far and near,
And sentient beings understand it each in his own way;
And they all think
That the Buddha speaketh in one way only as they
understand.

The fifth Devarāja sang thus :

Of all the joys in the world,
Nothing compares with the quiet joy of the Holy One;
The Good Law, pure and undefiled, is the room where
sitteth the Tathāgata,
And it is his eye that seeth things as they really are.

All the worlds filling the ten quarters
Are manifested even in a single hair of the Buddha;
Verily, the boundless love of the Buddha
Is like unto the immensity of space itself.

The arrogance of all beings is as high as a mountain,
But the Tathāgata is resourceful and knoweth how to
crush it to pieces,
Illuminating all the worlds with his light of love.

The sixth Devarāja sang thus :

Dharmakāya is not to be thought of with our worldly
intelligence,
While the Buddha manifesteth himself everywhere for
the sake of sentient beings,
This manifestation is a response to conditions ;

It is therefore neither a reality nor a mere fancy :
So the Buddha is altogether beyond the ken of human
intelligence.

During countless kalpas,
The Tathāgata hath practised all the deeds of virtue,
In order to remove the darkness of folly in which sentient
beings are groping ;
How pure and immaculate the wisdom of the Tathāgata!
His voice full of spirituality knoweth no comparison ;
When it vibrateth, it reacheth far,
And the Good Law spreadeth itself all over the ten quarters.

The seventh Devarāja sang thus :

The Tathāgata filleth the universe,
But for the sake of defiled beings he sometimes taketh
a special form on earth ;
In the past he hath accomplished innumerable deeds of
virtue,
And the pure sea of vows and prayers is now completed.

Sentient beings are binding themselves in the darkness of
folly,
They are arrogant, act recklessly, and are wildly racing
through the world of folly,
But the Tathāgata for them preacheth the Law calm and
serene,
And restoreth them, each and all, to a holy joy and a life
of bliss.

The Buddha is our refuge, unsurpassed and peerless,
He removeth the sufferings of all beings ;
If they desire to see him face to face,
He appeareth to them like the full moon over the
mountain high.

How pure the inner life of enlightenment and the ocean of meritorious deeds !

When karma permits sentient beings to listen to it,
Their Bodhi (wisdom) is awakened and their defilement removed,

And they will at last enter the path of enlightenment.

The eighth Devarāja sang thus :

Throughout the past of countless kalpas,
Evil desires have caused birth and death, which are now gone forever ;

The Buddha teacheth us a life of holiness,
He is the light of wisdom.

Birth and death, old age and disease,
Pain and sorrow,—how full of misery this life is !
But let sentient beings once come to the presence of the Buddha,

And they come to abide in a world of purity.

The ninth Devarāja sang thus :

Exhausting every means born of love,
The Buddha filleth himself in all sentient beings, who are thus controlled by him ;

He who hath opened an eye of purity,
Will see him to his heart's content.

When he thinketh of the Buddha's infinite virtue,
A joy inexhaustible groweth in him,
Which is due to the Buddha's miraculous power.

Think of the Tathāgata even for a moment,
And one will forever be saved from walking into the evil paths.

The tenth Devarāja sang thus :

The light of wisdom knoweth no limits,
Illuminating all the worlds in the ten quarters ;
The Buddha exhausteth every means
To make us come unto his presence.

Kalpa after kalpa, and through every form of existence,
The Buddha hath practised deeds of virtue and penance—
all for us sentient beings ;
Behold the light immaculate and as far-reaching as space
itself !
The spiritual form of the Buddha is manifested even as
full as the full moon !

How wonderful ! As the light riseth,
The entire universe is illumined,
Full of joy and bliss,
One's mind is awakened to the Law,
Even the blind walking in the darkness of folly,
Have their eyes opened to the light of wisdom,
And are now able to revere the Tathāgata's form of purity.

The eleventh Devarāja sang thus :

When the great light shineth over all the worlds in the
ten quarters,
Sentient beings are enabled to see the Tathāgata :
The darkness of folly and ignorance is gone,
And even the subtlest Law groweth comprehensible.

While sentient beings are not partaking of the joy of the
holy ones,
But sinking ever deeper in the earthly misery,
May they, in the pure Law of the Buddha,
Find joy and peace forever !

All existences are empty,
But the Buddha is the light of all sentient beings;
The cloud of his love and compassion envelopeth the
 whole universe,
And the shower of the Law leaves no spot unmoistened.

The twelfth Devarāja sang thus :

The ocean of suffering hath no limits,
And it is the Buddha alone who emptieth it ;
Through the guidance of his love and mercy,
Our mental eyes are opened.

Kalpa after kalpa, countless in number,
The Buddha hath cleansed the worlds ;
With his all-wisdom and incomparable voice,
He consoleth all beings, however innumerable.

That innumerable kalpas are conceived as one thought
Is due to the virtue of Buddhahood, which remaineth
 forever immovable ;
All joys and blessings
Are thus imparted to sentient beings.

The king of the Nāgas sang thus :

There are no limits to the most excellent Law of the
 Buddha,
Which is to be likened even unto the bottomless sea ;
All that is longed for and desired will be heard
From the voice of the Buddha, soft and gentle, yet
 resounding like thunder.

As the Tathāgata preacheth the Good Law,
It filleth all beings with joy ;
His voice maketh their hearts leap,
For they are rapt with the bliss of the Law.

The king of the Yakshas sang thus :

All beings are heavily burdened with follies
And are unable to see the Buddha even once in hundreds of thousands of kalpas,
And they are suffering through cycles of birth and death ;
That the Buddha hath now appeared on earth
Is to deliver these hapless ones.

In order to save all,
The Buddha manifesteth himself before their eyes,
And finding his ways in their various lives of karma,
The Buddha uprooteth every suffering.

Even the gravest errors and evil effects of karma,
Are all removed by the Buddha by his miraculous ways,
And all are firmly established in the Good Law.

Throughout innumerable kalpas,
The Buddha hath disciplined himself in virtue,
And hath given praise to all the Buddhas ;
And his name now resoundeth through the ten quarters.

The genii sang thus :

While himself serenely sitting on the seat of enlightenment,
The Buddha, through his miraculous and indestructible virtue,
Manifesteth himself everywhere and anywhere in the universe,
And his forms are revered by all sentient beings.

Perfect in form and dignity in every way,
And with a light rising like a cloud,
The Buddha illumineth the universe which is full of spirituality,
And preacheth the Law deep and unfathomable.

CHAPTER III

At that moment, the Bodhisattva Samantabhadra, who had mastered all the doctrines as deep as the sea and full of mysteries, reviewed the whole congregation and praised the Buddha with the gāthās :

Throughout the countless Buddha-lands, all pure and undefiled,
Forms of purity abound and virtues deep in meaning ;
Children of the Buddha, free from impurity, are herein gathered,
Listening always to the voice which proclaimeth the Good Law.

The Buddha sitteth on this Lion-seat,
And yet manifesteth himself in every particle of dust ;
Performing various deeds of virtue that belong to the Bodhisattva,
And preaching with every means miraculous and inscrutable,
He leadeth all his children to the world of spiritual purity.

With an eye undefiled and immaculate,
He abideth deeply in the essence of things,
And yet reacheth the end of the universe which hath really no end ;
The Buddha-manifestations as numberless as the number of atoms,
Are teaching all sentient beings also numberless.

In each one of the Buddha-lands,
The World-honored One equally preacheth,
And with immaculate means he controlet all beings,
Cleansing them of every defilement.

In the Tathāgata-lands as numberless as atoms,
The Tathāgata asserteth his authority free and absolute,
And with a gentle, melodious tone, reaching wherever
there is a holy circle,
He preacheth deeds of excellence belonging to the Bodhisattva.

All the kalpas past, present, and future, numberless as
they are,
The Buddha revieweth in one thought;
And the phenomenal world of birth and death, however
incomprehensible,
The protector of the world verily looketh into its nature.

In the congregation immeasurably large,
Children of the Tathāgata are desirous of seeing into the
inmost life of Tathāgatahood,
Yet they are not in possession of all the holy doctrines
limitless in measure.

Verily, the Tathāgata, free from defilement, is like unto
space;
He is pure and detached even as is the true essence of
things;
An infinitude of beings have now been converted into the
faith,
And each Buddha attaineth enlightenment under the
Bodhi-tree;
With one voice he preacheth on the stages of Bodhisattva-
hood,
And treateth exhaustibly of all objects as they appear;
In each of these objects are hidden innumerable ways of
deliverance,
And no holy doctrines are thus left unpreached.

At that moment, out of the flowers and precious jewels which decorated the Buddha's Lion-seat, there miraculously appeared the Great Bodhisattvas equal in number to that of atoms in a Buddha-land; they showered various kinds of flowers and burned incense with clouds of smoke rising up to the sky. Holy rays emanated from them, various melodies were played, and innumerable jewels came down like rain. When the Great Bodhisattvas made offerings to the World-honored One in such an exalting and inspiring manner, each of them created a lion-seat for himself which was made of precious lotus-petals, and facing the World-honored One sat on it cross-legged.

Then through the Buddha's marvellous power the World of the Lotus Treasure shook in six different ways, and all the kings and rulers of this world made offerings to this great gathering of the holy ones, and thereby their meritorious deeds in the Law were completed. This miracle happened to all the other worlds in the ten quarters just as it did to this one.

(To be continued)

ZEN BUDDHISM AS PURIFIER AND LIBERATOR OF LIFE*

ZEN in its essence is the art of seeing into the nature of one's own being, and it points the way from bondage to freedom. By making us drink right from the fountain of life, it liberates us from all the yokes under which we finite beings are usually suffering in this world. We can say that Zen liberates all the energies properly and naturally stored in each of us, which are in ordinary circumstances cramped and distorted so that they find no adequate channel for activity. This body of ours is something like an electric battery in which a mysterious power latently lies. When this power is not properly brought into operation, it either grows mouldy and withers away or is warped and expresses itself abnormally. It is the object of Zen, therefore, to save us from going crazy or being crippled. This is what I mean by freedom, giving free play to all the creative and benevolent impulses inherently lying in our minds. Generally, we are blind to this fact, that we are in possession of all the necessary faculties that will make us happy and loving towards one another. All the struggles that we see around us come from this ignorance. Zen, therefore, wants us to open a "third eye" as Buddhists call it, to the hitherto undreamed-of region shut away from us through our own ignorance. When the cloud of ignorance disappears, the infinity of the heavens is manifested where we see for the first time into the nature of our own being. We now know the signification of life, we know that it is not

* This paper was prepared by the author to be read before a certain group of students, who are interested in the study of religion and Buddhism specially.

blind striving, nor is it a mere display of brutal forces, but that while we know not definitely what the ultimate purport of life is, there is something in it that makes us feel infinitely blessed in the living of it and remain quite contented with it in all its evolution, without raising questions or entertaining pessimistic doubts.

When we are full of vitality and not yet awakened to the knowledge of life, we cannot comprehend the seriousness of all the conflicts involved in it. But sooner or later the time will come when we have to face life squarely and solve its most perplexing and most pressing riddles. Says Confucius, "At fifteen my mind was directed to study, and at thirty I knew where to stand." This is one of the wisest sayings of the Chinese sage. Psychologists will all agree to this statement of his; for generally speaking fifteen is about the age youth begins to look around seriously and inquire into the meaning of life. All the spiritual powers until now securely hidden in the subconscious part of the mind break out almost simultaneously. And when this breaking out is too precipitous and violent, the mind may lose its balance more or less permanently; in fact, so many cases of nervous prostration reported during adolescence are chiefly due to this loss of the mental equilibrium. In most cases the effect is not very grave and the crisis may pass without leaving deep marks. But in some characters, either through their inherent tendencies or on account of the influence of environment upon their plastic constitution, the spiritual awakening stirs them up to the very depths of their personality. This is the time you will be asked to choose between the "Everlasting No" and the "Everlasting Yea." This choosing is what Confucius means by "study," it is not studying the classics, but deeply delving into the mysteries of life.

Normally, the outcome of the struggle is the "Everlasting Yea," or "Let thy will be done"; for life is after all a form

of affirmation however negatively it might be conceived by the pessimists. But we cannot deny the fact that there are many things in this world which will turn our too sensitive minds towards the other direction and make us exclaim with Andreyev in "The Life of Man"; "I curse everything that you have given. I curse the day on which I was born. I curse the day on which I shall die. I curse the whole of my life. I fling everything back at your cruel face, senseless Fate! Be accursed, be forever accursed! With my curses I conquer you. What else can you do to me? . . . With my last thought I will shout into your asinine ears: Be accursed, be accursed!" This is a terrible indictment of life, it is a complete negation of life, it is a most dismal picture of the destiny of man on earth. "Leaving no trace" is quite true, for we know nothing of our future except that we all pass away including the very earth from which we have come. There are certainly things justifying pessimism.

Life, as most of us live it, is suffering. There is no denying the fact. As long as life is a form of struggle, it cannot be anything but pain. Does not a struggle mean the impact of two conflicting forces, each trying to get the upperhand of the other? If the battle is lost, the outcome is death, and death is the fearsomest thing in the world. Even when death is conquered, one is left alone, and the loneliness is sometimes more unbearable than the struggle itself. One may not be conscious of all this, and may go on indulging in those momentary pleasures that are afforded by the senses. But this being unconscious does not in the least alter the facts of life. However insistently the blind may deny the existence of the sun, they cannot annihilate it. The tropical heat will mercilessly scorch them, and if they do not take proper care, they will all be wiped away from the surface of the earth. Buddha was perfectly right when he propounded his "Four Noble Truths" the first of which is that life is

pain. Did not everyone of us come to this world screaming and in a way protesting? To come out into cold and prohibitive surroundings after a soft, warm motherly womb was surely a painful incident to say the least. Growth is always attended with pain. Teething is more or less a painful process. Puberty is usually accompanied with a mental as well as a physical disturbance. The growth of the organism called society is also marked with painful cataclysms, and we are at present witnessing one of its birth-throes. We may calmly reason and say that this is all inevitable, that inasmuch as every reconstruction means the destruction of the old regime, we cannot help going through a painful operation. But this cold intellectual analysis does not alleviate whatever harrowing feelings we have to go under. The pain heartlessly inflicted on our nerves is ineradicable. Life is, after all arguing, a painful struggle.

This however is providential. For the more you suffer the deeper grows your character, and with the deepening of your character you read the more penetratingly into the secrets of life. All great artists, all great religious leaders, and all great social reformers have come out of the intensest struggles which they fought bravely, quite frequently in tears and with bleeding hearts. Unless you eat your bread in sorrow, you cannot taste of real life. Mencius is right when he says that when Heaven wants to perfect a great man it tries him in every possible way until he comes out triumphantly from all his painful experiences. To me Oscar Wilde seems always posing or striving for an effect; he may be a great artist, but there is something in him that turns me away from him. Yet he exclaims in his *De Profundis*: "During the last few months I have, after terrible difficulties and struggles, been able to comprehend some of the lessons hidden in the heart of pain. Clergymen and people who use phrases without wisdom sometimes talk of suffering as a mystery. It is really

a revelation. One discerns things one never discerned before. One approaches the whole of history from a different standpoint." You will observe here what sanctifying effects his prison life produced on his character. If he had to go through a similar trial in the beginning of his career, he might have been able to produce far greater works than those we have of him at present.

We are too ego-centred. The ego-shell in which we live is the hardest thing to outgrow. We seem to carry it all the time from childhood up to the time we finally pass away. We are however given many chances to break through this shell, and the first and greatest of them is when we reach adolescence. This is the first time the ego really comes to recognise the "alter." I mean the awakening of sexual love. An ego, entire and undivided, now begins to feel a sort of split in itself. Love hitherto dormant deep in his heart lifts its head and causes a great commotion in it. For the love now stirred demands at once the assertion of the ego and its annihilation. Love makes the ego lose itself in the object it loves, and yet at the same time it wants to have the object as its own. This is a contradiction, and a great tragedy of life. This elemental feeling must be one of the divine agencies whereby man is urged to advance on his upward walk. God gives tragedies to perfect man. The greatest bulk of literature ever produced in this world is but the harping on the same string of love, and we never seem to grow weary of it. But this is not the topic we are concerned here. What I want to emphasise in this connection is this, that through the awakening of love we get a glimpse into the infinity of things, and that this glimpse urges youth to Romanticism or to Rationalism according to his temperament and environment and education.

When the ego-shell is broken and the "alter" is taken into its own body, we can say that the ego has denied itself or that the ego has taken its first steps towards the infinite.

Religiously, here ensues an intense struggle between the finite and the infinite, between the intellect and a higher power, or more plainly between the flesh and the spirit. This is the problem of problems that has driven many a youth into the hands of Satan. When a grown-up man looks back to these youthful days, he cannot but feel a sort of shudder going through his entire frame. The struggle to be fought in sincerity may go on up to the age of thirty when Confucius states that he knew where to stand. The religious consciousness is now fully awakened, and all the possible ways of escaping from the struggle or bringing it to an end are most earnestly sought in every direction. Books are read, lectures are attended, sermons are greedily taken in, and various religious exercises or disciplines are tried. And naturally Zen too comes to be inquired into.

How does Zen then solve the problem of problems?

In the first place, Zen proposes its solution by directly appealing to the facts of personal experience and not to book-knowledge. The nature of one's own being where apparently rages the struggle between the finite and the infinite is to be grasped by a higher faculty than the intellect. For Zen says it is the latter that first made us raise the question which it could not answer by itself, and that therefore it is to be put aside to make room for something higher and more enlightening. For the intellect has a peculiarly disquieting quality in it. Though it raises questions enough to disturb the serenity of the mind, it is too frequently unable to give satisfactory answers to them. It upsets the blissful peace of ignorance and yet it does not restore the former state of things by offering something else. Because it points out ignorance, it is often considered illuminating, whereas the fact is that it disturbs, not necessarily always bringing light on its path. It is not final, it waits for something higher than itself for the solution of all the questions it will raise regardless of con-

sequences. If it were able to bring a new order into the disturbance and settle it once for all, there would have been no need for philosophy after it had been first systematised by a great thinker, by an Aristotle, or by a Hegel. But the history of thought proves that each new structure raised by a man of extraordinary intellect is sure to be pulled down by the succeeding ones. This constant pulling down and building up is all right as far as philosophy itself is concerned; for the inherent nature of the intellect, as I take it, demands it and we cannot put a stop to the progress of philosophical inquiries any more than to our breathing. But when it comes to the question of life itself we cannot wait for the ultimate solution to be offered by the intellect even if it could do so. We cannot suspend even for a moment our life-activity for philosophy to unravel its mysteries. Let the mysteries remain as they are, but live we must. The hungry cannot wait until a complete analysis of food is obtained and the nourishing value of each element is determined. For the dead the scientific knowledge of food will be of no use whatever. Zen therefore does not rely on the intellect for the solution of its deepest problems.

By personal experience it is meant to get at the fact at first hand and not through any intermediary whatever this may be. Its favorite analogy is: to point at the moon a finger is needed, but woe to those who take the finger for the moon; a basket is welcome to carry our fish home, but when the fish are safely on the table why should we eternally bother ourselves with the basket? Here stands the fact, and let us grasp with the naked hands lest it should slip away—this is what Zen proposes to do. As nature abhors a vacuum, Zen abhors anything coming between the fact and ourselves. According to Zen, there is no struggle in the fact itself such as between the finite and the infinite, between the flesh and the spirit. These are idle distinctions fictitiously designed by

the intellect for its own interest. Those who take them too seriously or those who try to read them into the very fact of life are those who take the finger for the moon. When we are hungry we eat; when we are sleepy we lay ourselves down; and where does the infinite or the finite come in here? Are not we complete in ourselves and each in himself? Life as it is lived suffices. It is only when the disquieting intellect steps in and tries to murder it that we stop to live and imagine ourselves to be short of or in something. Let the intellect alone, it has its usefulness in its proper sphere, but let it not interfere with the flowing of the life-stream. If you are at all tempted to look into it, do so while letting it flow. The fact of flowing must under no circumstances be arrested or meddled with; for the moment your hands are dipped into it, its transparency is disturbed, it ceases to reflect your image which you have had from the very beginning and will continue to have to the end of time.

Almost corresponding to the "Four Maxims" of the Nichiren Sect, Zen has its own four phrases:

"A special transmission outside the Scriptures;
No dependence upon words and letters;
Direct pointing to the soul of man;
Seeing into one's nature and the attainment of Buddhahood."

This sums up all that is claimed by Zen as religion. Of course this has a historical background. At the time of the introduction of Zen into China, most of the Buddhists were addicted to the discussion of highly metaphysical questions, or satisfied with the merely observing of the ethical precepts laid down by the Buddha or with the leading of a lethargic life entirely absorbed in the contemplation of the evanescence of things worldly. They all missed apprehending the great

fact of life itself which flows altogether outside of these vain exercises of the intellect or of the imagination. Bodhi-Dharma and his successors recognised this pitiful state of affairs. Hence their proclamation of "The Four Great Statements" of Zen as above cited. In a word they mean that Zen has its own way of pointing to the nature of one's own being and that when this is done, one attains to Buddhahood in whom all the contradictions and disturbances caused by the intellect are entirely harmonised in a unity of higher order.

For this reason Zen never explains but indicates, it does not appeal to circumlocution, nor does it generalise. It always deals with facts, concrete and tangible. Logically considered, Zen may be full of contradictions and repetitions. But as it stands above all these things, it goes serenely on its own way. As a Zen master aptly puts it, "carrying his home-made cane on the shoulder, he goes right on among the mountains one rising above another." It does not challenge logic, it simply walks its path of facts, leaving all the rest to their own fates. It is only when logic neglecting its proper functions tries to step into the track of Zen that it loudly proclaims its principles and forcibly drives out the intruder. Zen is not an enemy of anything. There is no reason why it should antagonise the intellect which may sometimes be utilised for the cause of Zen itself. To show some examples of Zen's direct dealing with the fundamental facts of existence, the following are selected :

A monk called Jo (定上座) came to Rinzai (臨濟) and asked him, "What is the fundamental principle of Buddhism?" Coming right down from his straw-seated chair, the master took hold of the monk, gave him a slap; and pushed him away. The monk Jo who was completely taken aback stood almost stupefied. An attending monk near by remarked, "Why don't you make bows to the master?" When Jo was about to do so, his mental eye was opened.

Rinzai was noted for his "rough" and direct treatment of his disciples. He never liked those roundabout dealings which generally characterised the methods of a lukewarm master. He must have got this directness from his own teacher Obaku (黃蘗), by whom he was struck three times by asking what the fundamental principle of Buddhism was. It goes without saying that Zen has nothing to do with mere striking or roughly shaking the questioner. If you took this as constituting the essentials of Zen, you would commit the same gross error as one who took the finger for the moon. As in everything else, but most particularly in Zen, all its outward manifestations, or demonstrations must never be regarded as final. They just indicate the way where to look for the facts. In this respect, they are important, we cannot do well without them. But once caught in these entangling meshes we are doomed; for Zen can never be comprehended. Some may think Zen is always trying to catch you in the net of logic or by the snare of words. If you once slip your steps, you are bound for eternal damnation, you will never get to freedom for which your hearts are so burning. Therefore, Rinzai grasps with his naked hands what is directly presented to us all. If a third eye of ours is opened undimmed, we shall know in a most unmistakable manner where Rinzai is driving us. We have first of all to get into the very spirit of the master and interview the inner man right there. No amount of wordy explanations will ever lead us into the nature of our own selves. The more you explain, the further it runs away from you. It is like trying to get hold of your own shadow. When you run after it, it runs with you at the identical rate of speed. When you read deep into the spirit of Rinzai you will appreciate his real kind-heartedness.

Ummon (雲門) was another great master of Zen during the T'ang dynasty. He had to lose one of his legs in order

to get an insight into the life-principle from which the whole universe takes rise, including his own humble existence. He had to visit his teacher Bokuju (睦州) three times before he was admitted to see him. The master asked, "Who are you?" "I am Bun-yen (文偃)," answered the monk. (Bun-yen was his name, while Ummon was the title of the monastery where he got settled later on.) When the truth-seeking monk was allowed to go inside the gate, the master took hold of him by the chest and demanded, "Speak! speak!" Ummon hesitated, whereupon the master pushed him out of the gate, saying, "Oh, you good-for-nothing fellow!"* While the gate was hastily shut, one of Ummon's legs was caught and broken. The intense pain resulting from this apparently awakened the poor fellow to the greatest fact of life. He was no more a solicitous, pity-begging monk, the realisation now gained paid more than enough for the loss of his leg. He was not however a solitary instance in this respect, there were many such in the history of Zen who were willing to sacrifice a part of the body for the truth. Says Confucius: "If a man understands the Tao in the morning, it is well for him even when he dies in the evening." Some would feel indeed that truth is of more value than mere living, mere vegetative or animal living. But in the world, alas, there are so many living corpses wallowing in the mud of ignorance and sensuality.

This is where Zen is most difficult to understand. Why this sarcastic vituperation? Why this seeming heartlessness? What fault had Ummon to deserve the loss of his leg? He was a poor truth-seeking monk, earnestly anxious to get enlightenment from the master. Was it really necessary for the latter from his way of understanding Zen to shut him off three times, and when the gate was half opened to close it again so violently, so inhumanly? Was this the truth of

*Literlly, an old clumsy gimlet of the Ts'in dynasty.

Buddhism Ummon was so eager to get? But the outcome of all this singularly was what was desired by both of them. As to the master, he was satisfied to see the disciple attain an insight into the secrets of his being; and as regards the disciple he was most grateful for all that was done to him. Evidently, Zen is the most irrational, inconceivable thing in the world. And this is why I told you Zen was not subject to logical analysis or to intellectual treatment. It must be directly and personally experienced by each of us in his inner spirit. Just as two stainless mirrors reflect each other, the fact and our own spirits must stand facing each other with no intervening agents. When this is done, we are able to seize upon the living, pulsating fact itself.

Freedom is an empty word until then. The first object was to escape the bondage in which all finite beings find themselves, but if we do not cut asunder the very chain of ignorance with which we are bound hands and feet, where shall we look for deliverance? And this chain of ignorance is wrought of nothing else but the intellect and sensuous infatuation, which cling tightly to every thought we may have, to every feeling we may entertain. They are hard to get rid of, they are like wet clothes as is aptly expressed by the Zen masters. "We are born free and equal." Whatever this may mean socially or politically, Zen maintains that it is absolutely true in the spiritual domain, and that all the fetters and manacles we seem to be carrying about ourselves are put on later through ignorance of the true condition of existence. All the treatment, sometimes literary and sometimes physical, which is most liberally and kindheartedly given by the masters to inquiring souls, are intended to get them back to the original state of freedom. And this is never really realised until we once personally experience it through our own efforts, independent of any ideational representation. The ultimate standpoint of Zen, therefore, is that we have been led astray

through ignorance to find a split in our own being, that there was from the very beginning no need for a struggle between the finite and the infinite, that the peace we are seeking so eagerly after has been there all the time. Sotoba (蘇東坡) the noted Chinese poet and statesman, expresses the idea in the following verse:

“Misty rain on Mount Lu,
And waves surging in Che-chiang;
When you have not yet been there,
Many a regret surely you have;
But once there and homeward you wend,
And how matter-of-fact things look!
Misty rain on Mount Lu,
And waves surging in Che-chiang.”

A Chinese Zen master, Bokuju (陸州), was once asked, “We have to dress and eat everyday, and how can we escape from all that?” The master replied, “We dress, we eat.” “I do not understand you,” said the questioner. “If you don’t understand, put your dress on and eat your food.”

Zen always deals in concrete facts and does not indulge in generalisation. And I do not wish to add unnecessary legs to the painted snake, but if I try to waste my philosophical comments on Bokuju, I may say this. We are all finite, we cannot live out of time and space; inasmuch as we are earth-created, there is no way to grasp the infinite; how can we deliver ourselves from the limitations of existence? This is perhaps the idea put in the first question of the monk, to which the master replies: Salvation must be sought in the finite itself, there is nothing infinite apart from finite things; if you seek something transcendental, that will cut you off from this world of relativity, which is the same thing as the annihilation of yourself. You do not want salvation at the

cost of your own existence. If so, drink and eat, and find your way of freedom in this drinking and eating. This was too much for the questioner who therefore confessed himself as not understanding the meaning of the master. Therefore, the latter continued: Whether you understand or not, just the same go on living in the finite, with the finite; for you die if you stop eating and keeping yourself warm on account of your aspiration for the infinite. No matter how you struggle, Nirvana is to be sought in the midst of *samsāra* (birth-and-death). Whether an enlightened Zen master or an ignoramus of the first degree, neither can escape the so-called laws of nature. When the stomach is empty, both are hungry; when it snows, both have to put on an extra flannel. I do not however mean that they are both material existences, but they are what they are, regardless of their conditions of spiritual development. As the Buddhist scriptures have it, the darkness of the cave itself turns into enlightenment when a torch of spiritual insight burns. It is not that a thing called darkness is first taken out and another thing known by the name of enlightenment is carried in later, but that enlightenment and darkness are substantially one and the same thing from the very beginning, the change from the one to the other has taken place only inwardly or subjectively. Therefore, the finite is the infinite, and vice versa. These are not two separate things, though we are compelled to conceive them so, intellectually. This is the idea, logically interpreted, perhaps contained in Bokuju's answer given to the monk. The mistake consists in our splitting into two what is really and absolutely one. Is not life one as we live it, which we cut to pieces by recklessly applying the murderous knife of intellectual surgery?

On being requested by the monks to deliver a sermon, Hyakujo Nehan (百丈涅槃) told them to work on the farm, after which he would give them a talk on the great subject

of Buddhism. They did as they were told, and came to the master for a sermon, when the latter without saying a word, merely extended his open arms towards the monks. Perhaps there is after all nothing mysterious in Zen. Everything is open to your full view. If you eat your food and keep yourself cleanly dressed and work on the farm to raise your rice or vegetables, you are doing all that is required of you on this earth, and the infinite is realised in you. How realised? When Bokuju was asked what Zen was, he recited a Sanskrit phrase from a sutra, "Mahāprajñāpāramitāya!" (in Japanese, Makahannyaharamii!). The inquirer acknowledged his inability to understand the purport of the strange phrase, and the master put a comment on it, saying,

"My robe is all worn out after so many years' usage,
And parts of it in shreds loosely hanging have been
blown away to the clouds."

Is the infinite after all such a poverty-stricken mendicant?

Whatever this is, there is one thing in this connection which we can never afford to lose sight of, that is, the peace or poverty (for peace is only possible in poverty) is obtained after a fierce battle fought with the entire strength of your personality. A contentment gleaned from idleness or from a *laissez-faire* attitude of mind is a thing most to be abhorred. There is no Zen in this, but sloth and mere vegetation. The battle must rage in its full vigor and masculinity. Without it, whatever peace that obtains is a simulacrum, and it has no deep foundations, the first storm it may encounter will crush it to the ground. Zen is quite emphatic in this. Certainly, the moral virility to be found in Zen, apart from its mystic flight, comes from the fighting of a battle of life courageously and undauntedly.

From the ethical point of view, therefore, Zen may be

considered a discipline aiming at the reconstruction of character. Our ordinary life only touches the fringe of personality, it does not cause a commotion in the deepest parts of the soul. Even when the religious consciousness is awakened, most of us lightly pass over it so as to leave no marks of a bitter fighting on the soul. We are thus made to live on the superficiality of things. We may be clever, bright, and all that, but what we produce lacks depth, sincerity, and does not appeal to the inmost feelings. Some are utterly unable to create anything except makeshifts or imitations betraying their shallowness of character and want of spiritual experience. While Zen is primarily religious, it also moulds our moral character. It may be better to say that a deep spiritual experience is bound to effect a change in the moral structure of one's personality.

How is this so?

The truth of Zen is such that when we want to comprehend it penetratingly we have to go through a great struggle, sometimes very long and exacting a constant vigilance. To be disciplined in Zen is no easy task. A Zen master once remarked that the life of a monk can be attained only by a man of great moral strength, and that even a minister of the state cannot expect to become a successful monk. (Let us remark here that in China to be a minister of the state was considered to be the greatest achievement a man could ever hope for in this world.) Not that a monkish life requires the austere practice of asceticism, but that it implies the elevation of one's spiritual powers to their highest notch. All the utterances or activities of the great Zen masters have come from this elevation. They are not intended to be enigmatic or driving us to confusion. They are the overflowing of a soul filled with deep experiences. Therefore, unless we are ourselves elevated to the same height as the masters, we cannot gain the same commanding views of life.

Says Ruskin: "And be sure also, if the author is worth anything, that you will not get at his meaning all at once, —nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words too; but he cannot say it all and what is more strange, *will* not, but in a hidden way and in parable, in order that he may be sure you want it. I cannot quite see the reason of this, nor analyse that cruel reticence in the breasts of wise men which makes them always hide their deeper thought. They do not give it you by way of help, but of *reward*, and will make themselves sure that you deserve it before they allow you to reach it." And this key to the royal treasury of wisdom is given us only after a patient and painful moral struggle.

The mind is ordinarily chock-full with all kinds of intellectual nonsense and passional rubbish. They are of course useful in their own ways in our daily life. There is no denying that. But it is chiefly because of these accumulations that we are made miserable and groan under the feeling of bondage. Each time we want to make a movement, they fetter us, they choke us, and cast a heavy veil over our spiritual horizon. We feel as if we are constantly living under restraint. We long for naturalness and freedom, yet we do not seem to attain them. The Zen masters know this, for they have gone through the same experiences once. They want to have us get rid of all these wearisome burdens which we really do not have to carry in order to live a life of truth and enlightenment. Thus they utter a few words or demonstrate with action that, when rightly comprehended, will deliver us from the oppression and tyranny of these intellectual accumulations. But the comprehension does not come to us so easily. Being so long accustomed to the oppression, the mental inertia becomes hard to remove. In fact it has gone down deep into the roots of our own being, and the

whole structure of personality is to be overturned. The process of reconstruction is stained with tears and blood. But the height the great masters have climbed cannot otherwise be reached; the truth of Zen can never be attained unless it is attacked with the full force of personality. The passage is strewn with thistles and brambles, and the climb is slippery in the extreme. It is no pastime but the most serious task in life, no idlers will ever dare attempt it. It is indeed a moral anvil on which your character is hammered and hammered. To the question, "What is Zen?" a master gave this answer, "Boiling oil over a blazing fire." This scorching experience we have to go through before Zen smiles on us and say, "Here is your home."

One of those utterances by the Zen masters that will stir a revolution in our minds is this: "All things return to the One, but where does the One return?" to which Joshu (趙州) answered, "When I was in Seiju, I had a monkish garment made which weighed seven *chin*." What an irrelevant reply to the most serious question one can ever raise in the history of thought! It sounds almost sacrilegious when we know how many souls there are who go down under the weight of this question. But Joshu's earnestness leaves no room for doubt as is quite well known to all the students of Zen. Joshu's itinerary is said to have lasted until his eightieth year, and the above was one of those exclamations that dropped from the lips of such a veteran Zen master. However easy and even careless it may appear, there is hidden in it a most precious gem in the literature of Zen. We do not know how many students of Zen were made to sweat and cry in tears because of the inscrutability of this statement of Joshu's.

To give another instance: a monk asked the master Shin of Chosa (長沙岑), "Where is Nansen (南遷) gone after his death?" Replied the master, "When Sekito (石頭)

was a young novitiate, he saw the Sixth Patriarch." "I am not asking about the young novitiate. What I wish to know is, where is Nansen gone after his death." "As to that," said the master, "it makes one think." The immortality of the soul is another big question. The history of religion is built upon this one question, one may almost say. Everybody wants to know about life after death. Where do we go when we pass away from this earth? Is there really another life? or is the end of this the end of all? While there may be many who do not worry themselves as to the ultimate significance of the One, there are none perhaps who have not once at least in their lives asked themselves concerning their destiny after death. Whether Sekito when young saw the Sixth Patriarch or not, does not seem to have any inherent connection with the departure of Nansen. The latter was the teacher of Chosa, and naturally the monk asked him whither the teacher finally passed. Chosa's answer is no answer, judged by the ordinary rules of logic. Hence the second question, but still a sort of equivocation from the lips of the master. What does this "making one think" explain? From this it is apparent that Zen is one thing and logic another. When we fail to make this distinction and expect of Zen to give us something logically consistent and intellectually illuminating, we altogether misinterpret the signification of Zen. Did I not state in the beginning that Zen deals with facts and not with generalisations? And this is the very point where Zen goes straight down to the foundations of personality. The intellect ordinarily does not lead us there, for we do not live in the intellect, but in the will. Truly says Brother Lawrence in his "The Practice of the Presence of God," "That we ought to make a great difference between the acts of the understanding and those of the will: that the first were comparatively of little value, and the others, all."

Zen literature is all brimful of such statements, which

seem to have been uttered so casually, so innocently, but those who actually know what Zen is will testify to the fact that all these utterances dropped so naturally from the lips of the masters are like deadly poisons, that when they are once taken in they cause such a violent pain as to make one's intestines wriggle nine times and more, as the Chinese would express it. But it is only after such pain and turbulence that all the internal impurities are purged and one is born with quite a new outlook on life. It is strange that Zen grows intelligible when these mental struggles are gone through. But the fact is that Zen is an experience actual and personal, and not a knowledge to be gained by analysis or comparison. "Do not talk poetry except to a poet; only the sick know how to sympathise with the sick." This explains the whole situation. Our minds are to be so matured as to be in tune with those of the masters. Let this be accomplished, and when one string is struck, the other will inevitably respond. Harmonious notes always result from the sympathetic resonance of two or more cords. And what Zen does for us is to prepare our minds to be yielding and appreciative recipients of the old masters. In other words, psychologically Zen releases whatever energies we may have in store of which we are not conscious in ordinary circumstances.

Some say that Zen is self-suggestion. But this does not explain anything. When the word "Yamato-damashi" is mentioned, it seems to awaken in most Japanese a fervent patriotic passion. The children are taught to respect the flag of the rising sun, and when the soldiers come in front of the regimental colours they involuntarily salute. When a boy is reproached for not acting like a little samurai and disgracing the name of his ancestor, he at once musters his courage and will resist temptations. All these ideas are energy-releasing ideas for the Japanese, and this release, according to some

psychologists, is self-suggestion. Social conventions and imitative instincts may also be regarded as self-suggestions. So is moral discipline. An example is given to the students to follow or imitate it. The idea gradually takes root in them through suggestion, and they finally come to act as if it were their own. Self-suggestion is a barren theory, it does not explain anything. When they say that Zen is self-suggestion, do we get any clearer idea of Zen? Some think it scientific to call certain phenomena by a term newly come into fashion, and rest satisfied with it as if they disposed of them in an illuminating way. The study of Zen must be taken up by the profounder psychologists.

My theory is that there is still an unknown region in our consciousness which has not yet been thoroughly and systematically explored. It is sometimes called the Unconscious or the Subconscious. This is a territory filled with dark images, and naturally most scientists are afraid of treading upon it. But this must not be taken as denying the fact of its existence. Just as our ordinary field of consciousness is filled with all possible kinds of images, beneficial and harmful, systematic and confusing, clear and obscure, forcefully assertive and weakly fading; so is the Subconscious a storehouse of every form of occultism or mysticism, understanding by the term all that is known as latent or abnormal or psychic or spiritualistic. The power to see into the nature of one's own being lies also hidden here. Zen awakens it. The awakening is known as *Satori*, or the opening of a third eye.

How is this to be effected?

By meditating on those utterances or actions that are directly poured out from the inner region undimmed by the intellect or the imagination, and that are calculated successfully to exterminate all the turmoils arising from ignorance and confusion.

(As to meditation, Zen has its own way of practising it,

and it is to be distinguished from what is popularly understood by the term. Zen has nothing to do with mere quietism or losing oneself in a trance. I may have an occasion to write on the subject later.)

In concluding this paper, let me cite some of the methods resorted to by the masters in order to open the spiritual eye of the disciple. It is natural that they frequently make use of the various religious insignia which they carry when going out to the Hall of the Dharma. Such are generally the "hossu" (拂子), "shippe" (竹篋), "nyoi" (如意), or "shu-ijyō" (拄杖 or a staff). The last-mentioned seems to have been the most favorite instrument used in the demonstration of the truth of Zen. Let me cite some examples of it.

According to Ye-ryo (慧稜), of Chokey (長慶), "when one knows what that staff is, one's life study of Zen comes to an end." This reminds us of Tennyson's flower in the crannied wall. For when we understand the reason of the staff, we know "what God and man is," that is to say, we get an insight into the nature of our own being and finally puts a stop to all the doubts and hankerings that have upset our mental tranquillity. The significance of the staff in Zen can thus readily be comprehended.

Ye-sei (慧清), of Basho (芭蕉), once made the following declaration: "When you have the staff, I will give you one; when you have none, I will take it away from you." This is one of the most characteristic statements of Zen, but later Bokitsu (慕詰), of Daiyi (大滙), was bold enough to challenge this by saying what directly contradicts it, viz., "As to myself, I differ from him. When you have the staff, I will take it away from you; and when you have none, I will give you one. This is my statement. Can you make use of the staff? or can you not? If you can, Tokusan (徳山) will be your vanguard and Rinzai (臨濟) your rearguard. But if you cannot, let it be restored to its original master."

A monk approached Bokuju (睦州) and said, "What is the statement surpassing [the wisdom of] all Buddhas and Patriarchs?" The master instantly held forth his staff before the congregation, and said, "I call this a staff, and what do you call it?" The monk who asked the question uttered not a word. The master holding it out again, said, "A statement surpassing [the wisdom of] all Buddhas and Patriarchs,—was that not your question, O monk?"

To those who carelessly go over such remarks as Bokuju's may regard them as quite nonsensical. Whether the stick is called a staff or not, it does not seem to matter very much as far as the divine wisdom surpassing the limits of our knowledge is concerned. But the one made by Ummon (雲門), another great master of Zen, is perhaps more accessible. He also once lifted his staff before a congregation and remarked; "In the scriptures we read that the ignorant take this for a real thing, the Hinayanists resolve it into a nonentity, the Pratyekabuddhas regard it as a hallucination, while the Bodhisattvas admit its apparent reality which is however essentially empty." "But," continued the master, "monks, you simply call it a staff when you see one. Walk or sit as you will, but do not stand irresolute."

The same old insignificant staff and yet more mystical statements from Ummon. One day his announcement was: "Herein lies the whole universe annihilated! herein lies the whole universe sustained!" Asked a monk, "How annihilated!" "Reeling and staggering!" "How sustained!" "Be the chef." "How is it when it is neither annihilated nor sustained?" The master stood up from his seat, and said, "Mahāprajñāpāramitā!" On another occasion, Ummon will produce the staff, saying, "My staff has turned into a dragon, and it has swallowed up the whole universe; where would the great earth with its mountains and rivers be?" On still another occasion, Ummon, quoting an ancient Bud-

dhist philosopher who said that "Knock at the emptiness of space and you hear a voice; strike a piece of wood and there is no sound," Ummon took out his staff, and striking space, he cried, "Oh, how it hurts!" Then tapping at the board, he asked, "Any noise?" A monk responded, "Yes, there is a noise."* Thereupon exclaimed the master, "O you ignoramus!"

If I go on like this, there will be no end. So I stop, but expect some of you asking me the following questions: "Have these utterances anything to do with one's seeing into the nature of one's own being? Is there any relationship possible between those apparently nonsensical talks about the staff and the all-important problem of the reality of life?"

In answer I append these two passages, one from Jimyo (慈明) and the other from Yengo (圓悟): In one of his sermons, Jimyo said: "As soon as one particle of dust is raised, the great earth manifests itself there in its entirety. In one lion are revealed millions of lions, and in millions of lions is revealed one lion. Thousands and thousands of them there are indeed, but know ye just one, one only." So saying he lifted up his staff, and continued, "Here is my own staff, and where is that one lion?" Bursting out into a "Kwats (喝)," he set the staff down, and left the pulpit.

In the *Hekigan* (碧巖錄), Yengo expresses the same idea in his introductory remark to the "one finger Zen" of Gutei (俱胝一指禪):

"One particle of dust is raised and the great earth lies therein; one flower blooms and the universe rises with it. But where should our eye be fixed when the dust is not yet stirred and the flower has not yet bloomed? Therefore, it is said that, like cutting a bundle of thread, one cut cuts all

* This reminds one of the remark made by the master Ten (展), of Hofuku (保福), who took up his staff and struck a monk approaching. When the monk naturally cried with pain, said the master, "How is it that this does not get hurt?"

asunder; again, like dyeing a bundle of thread, one dyeing dyes all in the same colour. Now get out all your entangling relations and rip them up to pieces, but do not lose track of your own inner treasure; for it is through this that the high and the low universally responding and the advanced and the backward making no distinction, each manifests itself in full perfection."

DAISETZ TEITARO SUZUKI

PHILOSOPHICAL FOUNDATIONS OF THE SHIN-SHU DOCTRINE

BUDDHISM is a religion of enlightenment as is shown by the term "Buddha," which means the "Enlightened One." In fact, enlightenment is the only mark that distinguishes Buddhism from other religions. The light that dispels the cloud of ignorance must come from within. Originally, Buddha rose against the Brahmanic teachings that seek God outside, and worship and pray to him as something wholly external to oneself. What Buddhism is may also be gleaned from the historical facts concerning the life of Shakyamuni himself.

What is now most strange in the development of Buddhism is that a religion of enlightenment has come to be a religion of salvation, known as the Shin-shu Buddhism, and that Amitabha Buddha as saviour and transcending history is recognised in place of Shakyamuni who is merely the expounder of the Dharma. How these contradicting conceptions came to be embraced under one name of Buddhism requires special inquiries. Shall we regard, as is traditionally done, the doctrine of enlightenment as Shakyamuni's own religion, while the doctrine of salvation is meant for others less endowed than the Buddha himself? Or, are they both to be considered one missionarising religion? Or, is it that the contradictions are only apparent and really unified in a higher principle which is the foundation of Buddhism? Or, is Buddhism as religion of salvation a mere later evolution of primitive Buddhism in order to satisfy the spiritual demands of his disciples or of the peoples among whom it began to spread after his Nirvana? In this case, the Amitabha doctrine of

Buddhism is either a sort of contortion or an interpolation of an idea originally foreign to the spirit of Buddhism. Whatever all this is, when the Amitabha conception is to be traced historically and objectively to its sources, we have to adopt one of the following interpretations as offered by various scholars, past and present. There are three interpretations: (1) one offered by the ecclesiastic authorities, (2) the theory of historical development, which is generally accepted by scholars, and (3) what may be termed mythological based on the traditional stories of the past births of Dharmakara. Historically, one of these explanations may suffice to account for the development of the Amitabha doctrine, but from the religious point of view, we feel no satisfaction with these theories; for the doctrine is essentially to be considered from one's inmost religious consciousness which will inevitably lead us to enter much more deeply and penetratingly into the nature of the enlightenment as realised by the Buddha himself. Whether this is a religion of enlightenment or one of salvation, its ultimate reason must be sought in the inner consciousness of the Buddha as long as it is designated under one title of Buddhism. Apart from the inner life of Shakyamuni as the founder of Buddhism, no religion bearing the name can exist.

What are then the contents of his inner consciousness when he attained Buddhahood? All the sutras, Mahāyāna as well as Hinayāna, declare that it is beyond description, beyond the ken of understanding. Even the Honored One himself was for a while unable to express himself as to the contents of his inmost consciousness. But in the second week after the Enlightenment, he began to manifest something of his secrets, and was never tired thenceforward of expounding the Dharma. If the contents of his enlightenment were altogether ineffable and incomprehensible, what should we say about his fifty years' sermons? What did he after all talk

about? As it happened, the Honoured One did not enter Nirvana right after the attainment of Buddhahood, but tried every means to make himself intelligible to the whole world through his daily discourses; and if so, the thing for us to do must be to find the key in them that will unravel the mystery of all Buddhism. His discourses may be divided into various categories such as "True" and "Provisional," or "Real" and "Temporal," as most Buddhist scholars are apt to do, but there must be one word or one phrase either tentatively or manifestly expressed in them which is in direct touch with the contents of the Buddha's inner consciousness.

When the Honoured One began to speak after the Enlightenment his first utterance was, "I alone am the honored one," and later, "I without a master am enlightened by myself." In this, both the Mahāyāna and the Hīnayāna agree, there is no discord as far as these utterances are concerned. Now, they are very simple expressions and quite plain, but on that very account since of old there have been many misunderstandings regarding the true spirit of Buddhism. For the word "I" or "self" is generally the source of disagreement in many ways, taking it in the sense of self-assertion, or the dominance of "me" over the rest of the world. If so, however, where is the truth of Buddhism as distinguished from other Indian philosophical schools upholding the supreme ego? From Hinduism which bows before an external God, Buddhism may be differentiated, but it ceases to be what it was and is. And again if we understand the Buddha's "Enlightened by myself without a master," in its apparent and ordinary sense, how do we distinguish his enlightenment from that of the Pratyekabuddha, who is also said to get enlightened without a master? As we all know, the latter form of enlightenment, strictly speaking, is not approved by Buddhists generally. Do we then regard the Honoured One as attaining to Buddhahood through a master,

in spite of his own declaration? This is impossible. Besides, in this case the Honoured One is to be considered only one of the Shravakas or hearers. As long as we make the distinction of the three "Yānas" (vehicles) and of their corresponding spiritual attainments, it is only rational to see something quite unique and characteristic of the Buddha in his first reference to the "self." This is not the mere assertion of an enlightened "me" standing in opposition to "not-me," nor is there in the "self" of the Honoured One any acknowledgement of an "other" savior through whom his own salvation was effected, or through whose mediation he attained to Buddhahood. While the "enlightened self" is full of difficulties and unknowabilities, it is the basis of Buddhism on which are built the doctrine of salvation as well as that of enlightenment. Let us see to it more closely.

Generally speaking, the "self" stands in contrast to the "other," and when the former is affirmed, the latter is supposed to give way. Most of the misconceptions as regards the inner consciousness of the Honoured One when he attained to Buddhahood come from this notion of relativity between *meum* and *teum*. This is quite true, seeing that the world of our ordinary experience is relative and mutually determining. For instance, parents are parents because of their children, and children are children because of their parents. There are no two externally separate worlds, each of which belongs exclusively to one of the pair. If they are separate and unrelated, the one always in opposition to the other, parents are no more parents, nor are children any more children. While we have to make distinction between the two, there must be the only one world between them so that with all their contrasts and mutually exclusive features they are unified in the thought of oneness. Therefore, the parental world is constructed in the filial world, and conversely. Everything thus lives in its opposite, its true self subsists in otherness and not necessarily

in itself alone. If this is so, the "self" in the enlightened consciousness of the Honoured One had nothing to do with the mutuality or exclusiveness of *meum et teum*. The "self" in truth was quite an inclusive one, there was in it no notion of subordination either. As is suggested in the word "alone," the enlightened "self" of the Honoured One transcends all forms of relativity. This point is fully discussed by Nāgārjuna in the beginning of his *Madhyamika-shastra*.

When the Honoured One under the Bodhi tree exclaimed, "I alone am honored," in this "I" there must have been comprehended the second person "thou." In his inner consciousness, it is true that there was the mutuality of "me" and "thee," but in the most enhanced manner the two notions must have been unified and thoroughly interpenetrated. Far from being exclusive to each other, "I" was "thou" and "thou" was "I." The union was perfect in the sense that there was "I" and there was "thou" and yet they were merged in each other without a mediumship of a third term. "Thou" was made complete in "me" and "I" in "thee,"—this was indeed the "self" of Buddhahood. Herein the Honoured One entered the world of relativity and grew conscious of the Law of "selfhood." Enlightenment thus does not consist in the negation of the opposites, nor in their affirmation. It really transcends the world of relativities. It lies where they are thoroughly unified, each distinctive of the other, and yet wholly reflected in the other. Psychologically stated, the "enlightened self" of Buddhahood is the subjective ego and at the same time the objective ego. Grammatically, the Buddhist "self" is declined "I", "my", and "me." The conditional world with all its multitudinous variations is reflected in the transcendental "selfhood" thoroughly enlightened in the mind of the Buddha. Whatever confusion of thought that manifests itself in the popular interpretations of enlightenment, comes from adhering to the fixed notion of

the self as wholly exclusive of otherness. This exclusiveness or domination altogether goes against the spirit of Buddhism, making it stand on the same level as the other Indian theories of the "self" (*ātman*). The doctrine of non-ego which is one of the three characteristic "seals" of Buddhism distinguishing it from other religions, Indian or otherwise, will lose its significance if the "self" is to be interpreted in its narrow and unenlightened sense. For the non-ego theory gains its real importance when it is seen in connection with its positive counterpart, that is, the theory of "self" in the enlightened consciousness of the Buddha. Non-egoism is no negativism. It simply negates the preconceived substantial notion of the ego. Therefore, in the *Nirvana Sutra*, Nirvana is designated as the realisation of the greater ego, which is however not to be confused with the generalisation of the self, advocated by non-Buddhist philosophers. The Buddhist conception of the self consists in its constant flowing, in its never-ceasing evolution and differentiation. All things are ever changing, ever flowing, and stop not even for a moment in their onward rush; and in their persistent rush there obtains the "self" in the enlightened consciousness of the Honoured One.

The doctrine of Nāgārjuna who is considered the first Father of Mahāyāna Buddhism, revolves around the pivot-idea of "Emptiness Unattainable." Emptiness is negation, negation of all, including even the idea of emptiness itself. Nāgārjuna again calls this "absolute emptiness of Emptiness." When negation is negated, we have great affirmation. In his *Madhyamika Shastra*, the self is designated as "actor", and its "fixed" reality is positively denied, for it is empty in its nature, in its last analysis. Since the doctrine of "Emptiness Unattainable" aims at the smashing of the substantial conception of the ego, this negation comes out in the form of affirmation in his *Dasabhumikavibhāsa Shastra*, where in Vol. V, Chap. 9, the author refers to the doctrine of salvation in

this wise : " If people thought of this Buddha's immeasurable power and merits, they would instantly enter upon the definite state. Therefore, I all the time think of him." The " I " here referred to as the thinker of Amitabha Buddha has no odium of the ego, narrow and encased in a hard cell, or the ego of the non-Buddhist schools. The non-ego theory of Buddhism, therefore, according to Nāgārjuna means that there is no " original dweller ", there is no " actor ", and there is no " recipient " of an act. What really exists is the " self " that goes on transforming itself from " I " to " my ", or " mine " to " me ". Sometimes it is an " original dweller," sometimes an " actor ", and sometimes a " recipient." Changing from one state to another, flowing through various forms of selfhood, and yet leaving no fixed trace of selfhood, the Buddhist ego asserts itself.

So with Asanga and Vasubandhu, their conception of the Ālayavijñāna is not to be confused with the non-Buddhist ego-soul. They distinguish the three aspects of the Ālaya, as in itself, as a cause, and as an effect, and declare that it is not, like the ātman of other Indian teachings, permanent, unified, and dominating, but that it is succession, transformation, and differentiation, or that it is like a stream in the state of constant flowing. The seventh Vijñāna of Vasubandhu thus corresponds to Nāgārjuna's " actor " whose world is that which appears in the act of self-introspection or that which constitutes this world of ignorance and relativity ; while he refers to the eighth Vijñāna or Ālaya-Vijñāna, in the midst of which the " mind-seeds " are tending to act, and acts are fuming the seeds, and the three factors are mutually acting, and the cause and the effect are working simultaneously, regarding this Vijñāna as corresponding to Nāgārjuna's " Emptiness Unattainable." Vasubandhu again, like Nāgārjuna, touches on the doctrine of salvation in his *Treatise on Being Born in the Pure Land*, where he says ; " O the World-honoured One !

I with singleness of heart take refuge in the Tathāgata whose light passes unimpeded throughout the ten quarters!" Vasubandhu's "I" is no more or less than that of Nāgārjuna as affirmed in the *Dasabhumikavibhāsa*, while both are really asserting the "self" in the enlightened consciousness of Buddhahood. Shinran Shonin thus made these two Mahāyāna Buddhists Patriarchs of the Shin Sect in India. Whatever this is, we cannot fail to notice that there is something common to all these notions of the "self" as variously expounded by the great Indian Buddhist Fathers, which is to say, their non-ego is neither the negation nor the affirmation of the popular ego, but the thorough-going unification of "me" and "thee" in which there is "I" in "thee" and "thou" in "me." This being so, there is no apparent or covert contradiction in the two forms of Buddhism as the religion of salvation on the one hand and as the religion of enlightenment on the other. In the mind of the author of the universe, therefore, there is the thought of the "self" which does not exclude or dominate over the "other." Its fluidity admits it to flow from one state to another and never clings to the idea of fixity. When Shakyamuni declared that "I alone am honoured," he came for the first time to the realisation of this absolute freedom contained in the idea of the "self." The "self" thus has ceased to be always the singular number, for it comprises in itself innumerable "selves" which in the ordinary world are translated into pluralistic "thee." In the aloneness of the "self," therefore, there is room enough for Nāgārjuna's "I bow reverently," Vasubandhu's "I with singleness of heart," or Zendo's "You come instantly with singleness of heart."

Regardless of its being Hināyāna or Mahāyāna, all Buddhism must find its ultimate reason in the enlightened consciousness of the Honoured One who is first and last the founder of the faith known as Buddhism. And we have

found this reason in the idea of the "self" expressed in the first utterance of the Enlightened One. We have also found that in this "self" there are really no mutually excluding notions as regards *meum et teum*, for these are simultaneous and coextensive and identical. Whenever there is the awakening of the true "self" there is the realisation of the "otherness." Where thou abidest, therefore, there is my abode; I am with thee, I work with thee; the Tathāgata in fact never leaves me. In short, the doctrine of enlightenment is based on the notion of the self conceived as identical with "thee," whereas the doctrine of salvation, not denying the first affirmation, builds up its foundation on the idea of "thou-hood" wherein embraced lies the "I." However superficially the Shin Sect stands opposed to the enlightenment of the Honoured One, it is really rooted in it, and the teachings of the Pure Land issue out of the relationship of the "self" and the "other," of "thee" and "me." By the "other" is meant the Law and by "thee" Amitabha Buddha, the saviour of the world.

GESSHO SASAKI

THE BUDDHA

1. THE RENUNCIATION

AFTER the Enlightenment, thinking of his life before the Renunciation, said the Buddha, "My past was a life of indulgence. My father's palace stood surrounded by beautiful lakes, where, dressed in choice *kasi*, I lived. To protect me from cold and heat, a white umbrella was always held over my head. My dwellings were changed according to the three seasons. During the four months of the rainy season, my life was spent among dancing girls and I never left the palace. But seeing an old man, I realised the approach of dotage to myself and gave up the pride of youth; seeing a sick man, I realised that I too was liable to be sick and gave up the pride of health; seeing a dead man, I realised that I too was liable to be attacked by death, and gave up the pride of life."

Siddhartha who was born heir to a small dukedom in India, was a reflective child, and when he reached adolescence, his mind was greatly disturbed with the vicissitudes of human life even in the midst of pleasures. At the age of twenty-nine when his only son Rahula was born, he finally made up his mind to renounce the world and to enter upon the path of eternal peace. He became a monk. It was also about this time that Vardhamāna, founder of Jainism, detached himself from a worldly life. Śāriputta, Moggallāna, and Mahākassapa, who later became the prominent disciples of the Buddha, began to lead a homeless life also about this time. Especially, the facts that Yasa, son of a wealthy merchant of Benares, and Ratthapāla, of another wealthy family

in Kurū, left their worldly career which promised everything for their future as far as sensuous satisfactions and worldly honours were concerned, plainly show that the Indian youths of those days entertained deep feelings of pessimistic anguish over things of this earth. This was quite natural, seeing that the existing religions had no hold over the young growing minds who were groping in the dark how to find their way of salvation. But Siddhartha was surely not moved by the current waves of world-flying asceticism. As he was already twenty-nine years old and must have had some experience of the world, his native yearnings for a spiritual life were much deeper and farther reaching than any of his contemporaries. The pain attendant to a life of pleasures must have cut a very deep wound into his sensitive mind. So we read in the *Māgandiya*, of the *Majjhima Nikāya*, "Even heavenly enjoyments, if they are tainted with lusts and evil desires, I have no heart to accept." The result was inevitably his renunciation of the home life.

How did he spend the ten years between his marriage at the age of nineteen and his renunciation which took place when he was twenty-nine? We have at present no record, but it is impossible to imagine that those ten long years were spent to no purpose but for sensuous pursuits among dancers and musicians as described in the sutras. As the sole heir to a dukedom, his mind must have naturally been concerned with its administration and its relations, present and future, with the neighboring states. The dukedom of the Shakyas was then under the dominating shadow of Kosala. The dukedom enjoyed a sort of independence, but in any moment it might be over-thrown by an ambitious and evil-designing Kosala imperialist. However able and far-sighted the master of Kapilavastu might be his political status was far from being an enviable one. He could not control the general situation which had gone too far against him and beyond his power,

These considerations must have entered into the youthful mind of Siddhartha when he decided to devote himself to things spiritual. When he came to Rajagaha after the Renunciation, Bimbisara offered him the kingdom of Magadha in order to make him abandon his homeless life, (see the *Dhammapada Atthakathā*, Vol. I, and the *Sutta-Nipālā Atthakathā*); and after the Enlightenment he meditated once as to how to govern the world without resorting to warlike activities, (see the *Samyutta Nikaya*, IV, 2 and the *Dhammapada A.*, IV);—these allusions are not probably without significance when his political situation before the Renunciation is taken into account.

Whatever this may be, as soon as a son, Rahula, was born to his wife, he came to the final resolution that all worldly attachments should be severed before they grew too strong for him, as he thought the parental tie to be the knottiest of all entanglements. The so-called Great Renunciation (*mahānīkkhanta*) was carried out that very night. This act, on the part of a man bearing a great spiritual message was praised by all the celestial beings whereas the evil ones were greatly disturbed who attempted to thwart Siddhartha from his resolution even on his way to solitude. After passing Rāmagāma, he tarried for a while by the river Anoma in the land of the Moriyas where he had his hair all shaved off. He then started for Rajagaha. This was one of the two main roads connecting Rajagaha and Sravastu, which were then the two great powers in India. While by the Anoma, Siddhartha saw Bhaggava, a mendicant ascetic, and realised that asceticism was not the road leading to final deliverance. He now came to Vesali and entered Rahagaha where he paid a visit to two hermits, Alālakālāma and Uddaka Rāmaputta, neither of whom however gave satisfaction to the seeker of enlightenment, for they talked about losing themselves in a mystic trance. His wanderings were renewed. One of the reasons

why he first came Rajagaha instead of going north, for instance to Takkasila, the then center of the orthodox Brahmanism, was because Rajagaha as a newly-risen kingdom was not only a political center but the birthplace of freethought.

2. THE ATTAINMENT OF BUDDHAHOOD

While Siddhartha was in Rajagaha, the king Bimbisara made him an offer of the kingdom, which he refused. Intently bent on the discovery of the most excellent truth, he went south to Gaya, and in the woods of Uruvela, along the pleasant white-sanded stream of Neranjana, he found a suitable spot for his spiritual workshop.

As the first step of his mental discipline, he practised ascetic exercises as were observed by Bhaggava and others. What they were, are recorded in the *Mahāsihanada Sutta* and in the *Mahāsaccaka Sutta*. (The Majjhima Nikāya, 12 and 36.) He was

“Burned in the sun,
Frozen in the cold;
In the forest of fear
All alone,
Without a robe,
Without fire,
Standing firm in his purpose,
Sat the Muni.”

The six years' penance and mortification, however, failed to give him peace of mind. Convinced now of the uselessness of such practices he quitted them. He then thought of the exercises of Jhana, quiet meditation, of which he had once an experience when he was still with his father, and decided to walk along this new path. When he was seen abandoning the ascetic practises, his five medicant-friends judged him a backslider and left him all by himself. He felt as if he were thrust down into the bottom of an abyss. A spiritual crisis in which he now found himself with no human sym-

pathy shown him by any of his fellow-ascetics, grew more intense and unbearable than ever before, as the day advanced. The struggle indeed between light and dark lasted throughout that day. Siddhartha on the Diamond Seat was really a most desperate fighter in a spiritual warfare. As the dusk approached, however, the tempest subsided, the struggle was over, and he rose up triumphantly from the battle. He was the victor. Peace reigned over his mind even as water floweth. The universe with all its discords was now reflected serenely in his mind-mirror, where no agitating waves rose, calm and eternal as the ocean itself. The Shamana became the Buddha. "Passions are extinct, the moral deeds are accomplished, I have done what had to be done, there is no other existence than this." This state of Buddha's enlightened consciousness defies all literary description; but when it is considered a state in which no passions prevail, it is called Nirvana, and when regarded as freedom from all external bonds, it is Deliverance or Release. Bodhi or Enlightenment is a subjective term, showing the traditionally intellectual tendency of the Indian mind. This consciousness of enlightenment has since then become the ideal goal of every devout Buddhist endeavor and the source of salvation for all beings as well as the main subject of investigation for Buddhist scholars.

What is to be done by one who has finished doing his own work is the work of salvation, is to work for others, to save them from sinking further and further into the abyss of ignorance and misery. After being absorbed in the ecstatic enjoyment of blissful Nirvana for seven weeks, the Buddha began to think of preaching his Dharma to his fellow-beings. When however he realised how deep and difficult to comprehend it was for ordinary minds, he hesitated for a while until he was most urgently persuaded by Brahmadeva. His resolution to preach the great Law was expressed in the following lines :

"That those who have ears may hear and awaken the faith.
This gate of immortality is open to them."

Thereupon the Buddha directed his steps towards Baranasi religiously considered sacred by the Indians of those days. On his way he met Ajivaka Upaka who remarked, "How quiet your mien and how pure and radiant your face is! Tell me who your teacher is." The Buddha told him that he had no teacher for his own enlightenment, for his attainment of Bodhi and Nirvana, and that he was bound for Benares to beat the drum of immortality. His Law was first preached to his former five friends at the Deer Park, Isipattana. This first sermon is preserved in the *Dhammacakkapavattana Sutta* (see Vinaya, *Mahavagga* I, 6, 17). These five monks who were first deeply impressed by the dignity of the Buddha, gradually came to understand the doctrine of the Mean as peached by him and finally attained an enlightenment equal to the master's, and all became Arhans, thus producing six Arhans in the body of the new religion. The trinity of Buddhism was now complete—Buddha, Dhamma, and Sangha.

3. THE MEANING OF THE TERM "BUDDHA"

Henceforth, the Law of the Buddha spread with great rapidity in the neighboring lands and became a great religious force in India. After the five monks, Yasa took refuge under Buddha with his friends, fifty-four in all, and in the second year of his Enlightenment, the three Kassapa brothers who were already well-known figures in the kingdom of Magadha, came to Buddha, with their one thousand followers. Sariputta and Moggallana accompanied by their two hundred and fifty adherents were converted to Buddhism. The spread of the new religion was so rapid and universal in Rajagaha that its founder was reproached by the inhabitants for carrying away their children and turning them into monks. Two external causes may be assigned to this generous reception of

the Law of the Buddha: one is freedom of thought which was then entertained by the Indians generally, and the other is the economical prosperity that was enjoyed by the people.

As the Indians of the Buddha's time were living in a state of intellectual confusion, they had perfect freedom of thought and boldly expressed their views, even against the traditional authority of Brahmanism. As the latter had yet no ecclesiastical organisation, there was no means for its followers to exercise their suppressive policies over the opponents or dissenters. The Brahmans themselves were dissatisfied with their own ancestral teachings and naturally welcomed any light that might give them a new life. There was evidently no fight between the traditional orthodox faith and new attempts at spiritual rejuvenation. More than that the kings and rich merchants seem to have vied with one another to give shelter to any freethinkers, providing them with food, clothes, and schools which they visited and they were pleased to listen to the discourses of a master. Thus, not only Shakya-muni, but other spiritual teachers wandered from one place to another, freely expounding their beliefs and with no fear of persecution. The general public who fully appreciated freedom of faith took refuge in the greatest spiritual leader as eagerly as the thirsty take to water. The material prosperity of the time also had a great deal to do with the spread of Buddhism. A greater part of the people then living in Central India were land-owners, cultivating their own farms, and they were not burdened with too heavy a taxation, for no more than a tithe was demanded of them. To feed, clothe, and shelter the wandering mendicants was easily within their power. Earnest seekers of truth thus found themselves free to become homeless monks in order to devote themselves exclusively to their spiritual calling.

Of the internal causes that helped the wonderfully rapid propagation of Buddhism, we must first and last mention the

supreme personality of its founder himself in which the Law of the Middle Way was realised as a living principle. His doctrine therefore was not a mere intellectual concoction, but the outgrowth of personal experience. The Fourfold Noble Truth was not a theory but a practical insight into the nature of things, and the Eightfold Path of Righteousness did not stop at merely enumerating certain items of recommendable virtues, but it was an analysis of perfect personality. The secret of Buddhist influence therefore to come in direct contact with the radiant face of Shyvakamuni and to listen to his resonant and well-modulated voice. His "Ehi" (Come unto me) was like Christ's "Follow me!"—the outburst of his whole personality, and those who once heard it were so fascinated by his spirituality as to abandon everything to be embraced by the Master. When we experience how the disciples came to take refuge in the Buddha, we notice (1) that they first heard his voice and then desired to see him; (2) that when they came to his presence they were deeply impressed with his personality; and (3) that finally they listened to his discourses full of deep meaning and loving thought. Let us cite a few instances from the Scriptures.

Sudatta, of Sravastu, was surnamed Anāthapindika because of his charitable deeds towards the helpless. He came one day to Rajagaha and stayed with a friend of his who happened to mention the name of Buddha. This awakened Sudatta at once and made him desire to see him in spite of an already advanced night. He was thus converted into the faith. Sela, a Brahman, who was struck with the word "Buddha" which came from the mouth of his teacher, Keniya, repeated the question for three times, "Did you say the 'Buddha'?" and he was also converted. It is wonderful to see how many ascetics were deeply moved by hearing the name "Buddha" and raised their worshipful hands towards heaven, crying, "O Buddha, O Buddha!" Mahākappina,

who reigned over a kingdom near Peshawar was so overwhelmed with joy when he heard of the Buddha from a merchant coming from Central India that he did not hesitate to abandon his royalty and to join the holy congregation of the Buddha. The propagation of the faith seems to have taken place not only through the Scriptures but through the very word "Buddha." It was like the sun rising to dispel darkness, the name had a most mysterious power over human minds. They said, "The homeless Gotama is of the Shakyas, and being a Shakya he left his family, and he is now the Bhagavan, Arhan, Sammāsambuddha, Vijjacaranasampanna, Sugata, Lokavit, Anuttara, Purisadammasārattī, Sattādevamanussānām, and Buddha. All the worlds he knows by himself, all the worlds he understands by himself, and he preaches his doctrine to all the worlds, inhabited by the celestial beings, evil ones, Brahmadeva, mendicants, and Brahmans. The doctrine he preaches is perfect in the letter and in the spirit, and it is excellent in the beginning, in the middle, and in the ending. He teaches a life of holiness, pure and perfect." His fame now reached as far south as among the people living along the river Godhāvāri, and the venerable Bāvari made his disciples call on the Buddha, among whom there were Ajita, Tissa, Mogharāja, and others. From the north, Mahākappina, of Peshawar, came to Buddha whose faith he embraced, while Punna of Suppāraka, after being converted into Buddhism, went back to his town where he was engaged in preaching. The modern site of Bombay and its vicinity thus also became a local center of Buddhism. This rapid propagation of the name of Buddha and his doctrine drew from various quarters of India a constant stream of people to the Vihara where the Buddha stayed, and how eager they were to see him face to face!

"To preach with one's body" is quite an expressive phrase frequently used in Buddhism, and means that a great

personality is naturally so dignified as to gain the heart of his people even before a word comes out of his mouth. In this respect Buddha seems to have been great. Upaka, a non-believer, was first struck, as was already referred to, by the beauty and grace of Buddha's form before he was converted to the faith. Vacchagotta, a Brahman, sang highly of Buddha's face and became an upāsaka. In the *Samyutta Nikāya*, 1, 5, we read that a celestial being made an inquiry as to the reason of Buddha and his disciples having such a clear and joyful expression in spite of their one meal a day. Pāsenadi, king of Ujjayini, made another such inquiry concerning the Buddha's countenance. That Bhikkhu, Vakkali, always wished to see Buddha whose physical beauty enraptured him is recorded in various Suttas. When Māgandiya, a Brahman, saw the Muni of Shakya he was so attracted by him that he proposed to Buddha a marriage in behalf of his daughter. The Buddha's sermon, however, awakened his faith in the Law. Jenta who was a son of the Purohita (teacher) to the king of Kosala was vain about his descent, wealth, and personal attractions; but when one day he saw Buddha surrounded by his monks, he felt as if he were standing before the splendor of the sun, all his petty pride vanished, and he became a disciple of the Buddha. (*Thera Gāthā*, 423-8.) The *Brahma-Sutta* (the Middle Agama, 161) records Uttara's most eulogical report concerning the Buddha's personal dignity, which he made to his own teacher Brahmāyu. In short, the spirituality and inner consciousness of Buddha could not but flow over its external encasement and impart to his features and movements an inexplicable air of dignity, loveing-kindness, and irresistibility. Thus he was likened by his disciples to a lion, or to a great elephant, glorious, living in the Himālayas.

As regards the voice of the Buddha, mention is made of it, as far as my knowledge extends, only in the *Sonadanda-Sutta*, of the *Digha-Nikaya*, where his voice is described as

beautiful, his wording full of grace, and his tone as mild and gentle. But as the possessor of the four forms of fearlessness, it goes without saying that the Buddha had an eloquence and authority, in whatever gatherings, to win the heart of the audience and to awaken their faith in the Law. The Buddha was, besides, a born arguer; he would sometimes be direct in attacking the opponent, but sometimes most kindly and thoroughly go over the whole ground to convince his audience. He was a great rhetorician, skilled in construction and exquisite in the mastery of words, which is evinced in the Scriptures. Those, therefore, who listened to him remarked, "When Gotama discourses on various subjects, the fallen are raised, the hidden are made manifest, the lost are directed to their way, and into the midst of darkness is brought a light so that those who have eyes can see." Or they would express their complete satisfaction with the Buddha's sermons by comparing them to "a great sala tree, whose core alone is left while its leaves, barks, branches, and all its outer parts are gone." (*Majjhima Nikāya*, 72.)

Now let me ask what is after all meant by "Buddha." This is not an honorific title given by others to the Muni of the Shakyas, but it designates his own conviction in himself. When the wheel of the Law was first made to revolve, his former companions of five ascetics addressed him as their friend, who however were reprimanded by Gotama, and the latter now declared himself to be the Tathagata, Arhan, and Sammasambuddha. Against the question of Dona, a Brahman, he said, "I am not a deva, nor a yaksha, nor a gandharbha; nor am I a human being, but the Buddha. Because in me there is no longer any residue of evil karma." Etymologically, "Buddha" comes from the root "budh," and when used as noun, it denotes "one who is enlightened," or "one who is awakened." I believe the original sense of the term is, in opposition to "supito" (sleeping) or "matto"

(drunk), *to be wakeful*, or *awakened*. When the word "Buddha" as one who is awakened was first used by Shakyamuni in contradistinction to the rest of mankind who are all deeply drunk in the superficiality of things, this must have started them from a long night's dream and filled their hearts with mixed feelings of surprise, inspiration, and reverence. This meaning was gradually extended so as to include ancient sages or saints,—the seven or twenty-four Buddhas of the past, thus came to be enumerated. When the term was made to denote any degree of wakefulness, such technical words as Pacceka-Buddha or Savaka-Buddha came into use. Finally, with us, Buddhahood now signifies a being who is himself enlightened and is able to enlighten others and whose enlightenment and conduct are in perfect harmony, but as to the Dharamanaka-Buddha or Buddha in living form, this applies only to the Venerable Muni of the Shakyas.

This Buddha is in possession of the four sorts of fearlessness, the ten powers, and the eighteen unique virtues. He knows what is fit to know, sees what is fit to see, has an eye, has an intelligence, the Law, Brahma, and the power of speech, and he teaches, leads people to righteousness, and gives immortality. He is the Tathāgata. He is the perfect one with the knowledge of five things: he knows righteousness, the Law, moderation, time, and the object. He is the one who, being pure in heart, acts without conscious efforts in accordance to the norm of things (*sīla*); he is the one who, perfectly disciplined in mind, abides in the depths of self-reflection (*jhāna*); he is the one who through the power of self-reflection has an insight into the true nature of all things (*vijjā*). As he has truly reached where is the goal of all things, he is called the Tathāgata; as he is supremely qualified to receive offerings by others, he is the Arhan; as he thoroughly comprehends the nature of all things, he is the Sammāsambuddha; as his understanding (*vijjā*) is in perfect

accord with his conduct (*carana*), he is the *Vijjacarana-sampanna*; as he is blessed, he is the *Sugata*; as he knows all that is in the world, he is the *Lokavid*; as he knows no peers among human beings, he is the *Anuttara*; as he is the most skilful manager of humanity, he is the *Purisadamma-saratthi*; as he is the teacher of men and celestial beings, he is the *Sattadevamanussanam*; as he is awakened and enlightened, he is the *Buddha*; and finally as he is most revered he is the *Bhagava*. These are what is known as the ten appellations of the *Tathāgata*. He is then again known as the conqueror (*jina*), because he won the battle; he is sometimes called the possessor of ten powers (*dasabala*); lastly, he is the *Devatideva* since there are no gods even in the heavens claiming superiority to the *Buddha*. In the *Mahavyupatti*, eighty-one titles are mentioned of him, and in the *Abhidhappadipika* thirty-two.

In short, "Buddha" signifies one who alone is awakened from the long dream of ignorance while the rest of the world is heavily drunk with the wine of desire (*kama*), and one who out of the fulness of his heart does all he can to call others back from their uninterrupted sleep in ignorance. When he was, in the first year after the Enlightenment, sending out sixty missionaries to various quarters of the world, he addressed them as follows: "O ye *Bhikkhus*! I am released from the earthly and heavenly bondages, and you are also released from the earthly and heavenly bondages. O ye *Bhikkhus*! go now out into the world for the benefit and happiness of many, and wander in the world out of the fulness of your hearts for the benefit and happiness of men and devas. O ye *Bhikkhus*! preach the Law that is perfect in the letter as well as in the spirit, and excellent in the beginning, in the middle, and in the end; also propagate the life of purity and holiness. There are some whose mental eyes are not yet wholly covered with dust. If the Law were not

preached, they might know no way of deliverance. For such will understand the doctrine." When we know that the Buddha looked upon his enemies such as Angulimala or Devadatta, or the maddened elephant, Dhanapala, in the same way as his only son Rahula, we recognise a new center of religious movement now known as Buddhism to be the Buddha's boundless love and compassion. No wonder wherever the Buddha moved, he at once became the rallying-point of a crowd, even like unto all rivers flowing into one great ocean.

CHIZEN AKANUMA

WHAT IS MAHAYANA BUDDHISM ?

WHAT is Mahāyāna Buddhism? Why do we have more than one Buddhism? Why should Buddhism be divided into Northern and Southern, or Manāyāna and Hinayāna? We might ask as well, Why is Christianity divided? For in Christianity do we not find the Roman Catholic Church, the Greek Church, and the Protestant Church with all its different sects? Yet all of these different branches and sects assert Christ as the mainspring of their religious life and claim to interpret the spirit of their faith and to derive from Christ's teachings the basis of their tenets of belief. It is exactly the same in Buddhism. Just as Christianity has changed according to the different periods of time and peoples with whom it has come in contact, so has the primitive Buddhism received new developments as different minds reflected and studied the Buddhist teachings. All these sects and schools of Buddhism, however, claim the Buddha as their inspiration and believe that in their teaching and presentation the spirit of the Buddha is reflected and that the kernel of thought is developed but not radically changed.

When the Buddha was alive, he preached for many long years, but like Christ he wrote nothing himself, and his sermons and discourses were not written down until one hundred years after his death. The monks of the Southern school who wrote in Pali soon began to emphasise the ethical teaching of the Buddha and did not develop the metaphysical and speculative elements. But other monks who wrote in Sanskrit did emphasise this latter element, and from their writings the Northern school resulted.

Later when Buddhism was brought to China and later

still to Japan, the teaching was still further developed into what we may call Eastern Buddhism. There are certain differences in these schools of Buddhism, but there are also a great many points of similarity, and as mentioned before they all claim that the great Buddha Shakyamuni himself was the inspirer of their doctrine, and to represent the spirit of the Buddha's teaching, if not always the letter of what is sometimes called primitive Buddhism.

Scholars generally divide Buddhism into two great branches, the *Hinayāna* or Southern which is prevalent in Ceylon, Burma, and Siam, but which differs in many points from what scholars call the primitive Buddhism of the Pali texts, and *Mahāyāna* or Northern found in China, Nepaul, Tibet, Mongolia, and Japan. As the *Mahāyāna* of Japan has developed so differently from the *Mahāyāna* of Tibet, it has seemed well to present the Buddhism we find in the Far-east as Eastern Buddhism.

Why is one school of Buddhism called *Mahāyāna* and the other *Hinayāna*, *yāna* meaning vehicle? *Hina* means little and *Maha* means great. Difference had existed in the Buddhist schools for some time before king Kanishka, and when in his reign a council was held the cleavage of thought and teaching was fully recognised and the *Mahāyānists* gave themselves the name of *Mahāyāna*, the great vehicle, because they taught that through their doctrine of Bodhisattvaship a greater number of disciples could be carried to the goal of Nirvana than could the smaller vehicle of the Southern school with its narrower conception of Arhatship or salvation for the few.

In India both schools of thought lived side by side for some time, but later the separation became more marked as the *Mahāyāna* teaching travelled North and East with Sanskrit as its medium and the *Hinayāna* remained stationary, geographically and intellectually in the South.

According to the Mahāyānists, the teachings of Hīnayāna are but the beginning of the Buddha's instruction and the Mahāyānist teachings the extension of the Buddha's doctrine pushed to the end, not content to stop where the Hīnayāna does. The teachers of Mahāyāna explain that the development of doctrine corresponds to the successive periods of the Buddha's life after his enlightenment, the Hīnayāna teachings belonging to the first part of his preaching activity. There were other periods of his life and in each period his teaching unfolded itself more fully. The Mahāyānists revere the great Buddha Shakyamuni, but they also revere certain great Buddhist sages, who, seeing into the heart and spirit of the Buddha's teaching, reflected upon it, taught it, and matured it. Scholars and adherents of the Hīnayāna school deny this and assert that the Mahāyānists had no right to do this, that the simple ethical teaching of the Hīnayāna was the direct doctrine of the Buddha, and that the Mahāyāna is only a degenerated form of Buddhism. Be that as it may, the fact remains that the Mahāyāna represents the spirit of the Buddha and a living religion to many men, and therefore worthy of study. Some scholars claim that the Hīnayāna teachings are the true primitive Buddhism, but as practised in Southern countries this is not quite true. There are different sects among the Hīnayānists, and one of their sects, the Mahāsaṅghika, is in many respects more in agreement with the Mahāyāna than with the Hīnayāna. The Buddhism of Burma also has many points of contact with Mahāyāna.

What are some of the main points of difference between the Mahāyāna and the Hīnayāna Buddhism?

1. The Hīnayāna Buddha is an historical character, a teacher of men, a man himself who obtained enlightenment, pointer of the way to the Four Noble Truths. But in the Mahāyāna the Buddha is not regarded as an ordinary human being, but as a being of the greatest wisdom and spirituality.

The Buddha is a manifestation of Dharmakāya the Absolute.

2. The Hīnayāna does not believe in any Absolute, any great spiritual reality underlying the universe. But in the Mahāyāna there is a religious object, the Dharmakāya Buddha or Amitābha Buddha, which is a being of will and intelligence, of thought and action, and the universe is an expression of this Dharmakāya. In the *Avatamsaka Sutra* we read: "The Dharmakāya, while manifesting itself in the triple world, is free from impurities and evil desires. It unfolds itself here, there, and everywhere responding to the call of karma. It is not an individual reality, it is not a false existence, but is universal and pure. It comes from nowhere, it goes to nowhere; it does not assert itself, nor is it subject to annihilation. It is forever serene and eternal. It is the one, devoid of all determinations. This Body of Dharma has no boundary, no quarters, but is embodied in all bodies. Its freedom and spontaneity is incomprehensible, its spiritual presence in things corporeal is incomprehensible. All forms of corporeality are involved therein, it is able to create all things. Assuming any concrete material body as required by the nature and condition of karma, it illuminates all creations. Though it is the store-house of intelligence, it is void of particularity. There is no place in the universe where this Dharmakāya does not prevail. The universe becomes, but this forever remains. It is free from all opposites and contraries, yet it is working in all things to lead them to Nirvana."

3. The Hīnayāna will not discuss the ultimate questions of metaphysics and philosophy, but the Mahāyāna does discuss them in their most metaphysical and speculative aspects.

4. The Hīnayāna regards the Mahāyāna as a degeneration of primitive Buddhism, but Mahāyāna regards the Hīnayāna as an incomplete presentation of Buddhism, true as far as it goes, but not going far enough.

5. The greatest difference of all and the jewel in the

crown of Mahāyāna Buddhism, is the doctrine of the Bodhisattva. In the Hinayāna the goal held out to every one is that of Arhatship. An Arhat is a man in whom the evil passions are all extinct, who will never be born again, and who has obtained enlightenment in this life, and who seeks salvation or enlightenment by meditation and a pure life for himself and himself alone. But in Mahāyāna the end is not that of individual saintship and entrance into Nirvana, but instead, in some future existence to become oneself a Buddha, a saviour of all beings. Such a being who is on the road to Buddhahood is a Bodhisattva (he whose essence, *sattva*, has become intelligence, *bodhi*). The Bodhisattva in distinction from the dispassionateness of the Arhat has a universal sympathy and compassion for others so great that he voluntarily renounces Nirvana in order to become the helper, the way-shower, the saviour of others. This doctrine of the Bodhisattva is the most characteristic feature of Mahāyāna. Gradually many of these Bodhisattvas took on divine aspects and became the divinities of Mahāyāna theology; but the idea that every one may aspire to Bodhisattvaship and even Buddhahood is held out as the goal of life. Ignorance and imperfection prevent our Bodhi from manifesting completely, but it is present latently and only needs developing. Bodhisattvas are always active, seeking to help, for even a Bodhisattva cannot but be conscious of the sorrow in the world and from his loving heart seek to alleviate it.

The Mahāyāna insists upon the identity of all life; the Dharmakāya is everywhere present; therefore, the merit acquired by one may be turned over for the benefit of another. This is *pariṇāmana* and is the great point of emphasis in the doctrine of the Bodhisattva. From the Dharmakāya come many Buddhas and Bodhisattvas which we find in the Mahāyāna pantheon, but never, when contemplating these gods and divinities, must it be forgotten that all beings are divine, all

may become gods, all are on the path of deliverance, and on each path, by whatever school or sect or teaching we go, a loving Bodhisattva stands upon that path to help, to guard, to point the way, to give of his own love and intelligence to every lowly follower.

Even in Hinayāna the idea of the Bodhisattva was found, but it was developed by Mahāyāna and is the very heart of its system. There are some writers who think that this conception of the Bodhisattva is inferior to that of the Arhat. This seems strange to Mahāyānists, for they cannot help but believe that however fine the conception of Arhatship may be, that of Bodhisattvaship is far greater and more worthy of the efforts of mankind.

Let us sum up the main characteristics of Mahāyāna. According to Sthiramati in his *Introduction to the Mahāyāna*,* "The essential difference of the doctrine of the Bodhisattva as distinguished from the other Buddhist schools consists in the belief that objects of the senses are merely phenomenal and have no absolute reality, that the indestructible Dharmakāya which is all-pervading constitutes the norm of existence, that all Bodhisattvas are incarnations of the Dharmakāya, who not by their evil karma previously accumulated, but by their boundless love for all mankind, assume corporeal existences, and that persons who thus appear in the flesh, as avatars of the Buddha supreme, associate themselves with the masses in all possible social relations, in order that they might thus lead them to state of enlightenment."

According to Asanga who is considered, with his brother Vasubhandu, to be the greatest teacher of the psychological school of Buddhism, the seven features peculiar to Mahāyāna are:**

"(1) *Its Comprehensiveness.* The Mahāyāna does not con-

* See D. T. Suzuki's *Outlines of Mahāyāna Buddhism*, p. 61 et seq.

** Op. cit., pp. 62-65.

fine itself to the teachings of one Buddha alone; but wherever and whenever truth is found, even under the disguise of most absurd superstitions, it makes no hesitation to winnow the grain from the husk and assimilate it in its own system. Innumerable good laws taught by Buddhas of all ages and localities are all taken up in the coherent body of the Mahāyāna.

“(2) *Universal Love for all Sentient Beings.* The Hīnayāna confines itself to the salvation of individuals only; it does not extend its bliss universally, as each must achieve his own deliverance. The Mahāyāna, on the contrary, aims at general salvation; it endeavors to save us not only individually, but universally. All the motives, efforts, and actions of the Bodhisattvas pivot on the furtherance of universal welfare.

“(3) *Its Greatness in Intellectual Comprehension.* The Mahāyāna maintains the theory of non-atman not only in regard to sentient beings but in regard to things in general. While it denies the hypothesis of a metaphysical agent directing our mental operations, it also rejects the view that insists on the noumenal or thingish reality of existence as they appear to our senses.

“(4) *Its Marvellous Spiritual Energy.* The Bodhisattva never gets tired of working for universal salvation, nor do they despair because of the long time required to accomplish this momentous object. To try to attain enlightenment in the shortest possible period and to be self-sufficient without paying any attention to the welfare of the masses, is not the teaching of the Mahāyāna.

“(5) *Its Greatness in the Exercise of the Upaya.* The term *upaya* literally means ‘expediency.’ The great fatherly sympathetic heart of the Bodhisattva has inexhaustible resources at his command in order that he might lead the masses to final enlightenment, each according to his disposition and

environment, the Mahāyāna does not ask its followers to escape the metempsychosis of birth and death for the sake of entering into the lethargic tranquillity of Nirvana; for metempsychosis in itself is no evil, and Nirvana in its coma is not productive of any good. And as long as there are souls groaning in pain, the Bodhisattva cannot rest in Nirvana; there is no rest for his unselfish heart, so full of love and sympathy, until he leads all his fellow-beings to the eternal bliss of Buddhahood. To reach this end he employs innumerable means (*upaya*) suggested by his disinterested loving-kindness.

“(6) *Its Higher Spiritual Attainment.* In the Hinayāna the highest bliss attainable does not go beyond Arhatship which is ascetic saintliness. But the followers of the Mahāyāna attain even to Buddhahood with all its spiritual powers.

“(7) *Its Greater Activity.* When the Bodhisattva reaches the stage of Buddhahood, he is able to manifest himself everywhere in the ten quarters of the universe and to minister to the spiritual needs of all sentient beings.”

A modern Japanese writer on Buddhism, Yenryo Inouye, who died a few years ago, gives the characteristics of the Mahāyāna as follows:

1. Salvation or enlightenment is for all. All may become Bodhisattvas and ultimately attain Buddhahood and Nirvana.

2. Bodhisattvas voluntarily renounce Nirvana in order to work for the enlightenment of their fellow-beings.

3. Everything in the universe is the manifestation of the Dharmakaya.

4. The world of suffering of Hinayāna Buddhism may be converted through union in the Dharmakāya and through enlightenment.

5. While not ignoring ethical precepts, the emphasis in Mahāyāna is laid upon meditation for wisdom in individual

deliverance and upon lovingkindness in stepping in the footprints of the Buddha.

In this article certain differences between Mahāyāna and Hīnayāna Buddhism have been pointed out. Let us not forget however the similarities between the two. These are : the idea of impermanency of all things, karma, rebirth, the law of cause and effect, the middle path, the prevalence of sorrow and ignorance, the possibility of attainment of and the reality when attained of Nirvana, which is the dispersion forever of sorrow, suffering, and ignorance.

BEATRICE LANE SUZUKI, M. A.

THE "WASAN" OR BUDDHIST HYMNS

Preface

THE religious sentiment, like other great emotional stirrings, always tends to express itself in poetical form, which is called in this case the hymn. A religion worth the name, therefore, has its own hymns and its own ways of chanting or singing them. The Jōdo-Shinshu, or the True Sect of the Pure Land, has a collection of hymns known as the "Sanjō-wasan," that is, hymnals in three volumes. Besides their religious significance, they have also literary merit of a high grade. While the writer was in England during the great war, he translated all the hymns into English in coöperation with Mrs. Adams Beck, a learned English lady who is greatly interested in Japanese literature.

Shinran Shōnin, who is the author of the present hymns as well as the founder of the Shin sect, was born in 1173, in a village near Kyoto. At the age of nine, he left his home to lead a monastic life at Hiyezan. For ten years, that is, from nineteen to twenty-nine, he applied himself with the utmost zeal to the study of the Buddhist scriptures, endeavoring to find the final refuge for his soul. At last he met Hōnen Shōnin, the great teacher of the doctrine of the Pure Land, and through his instruction Shinran came to embrace the great faith, which was now awakened in his heart. After some years, on account of his teachings, he was banished by the government authorities to the northern part of Japan, far away from the center of culture. When he was about fifty-two years old, he completed his work on "Kyō-gyō-shin-shō" 教行信證 (The Teaching, Practice,

Faith, and Enlightenment), which is the foundation of the doctrine of the Pure Land. About twenty-eight years of his last days were peacefully spent in Kyoto where he died at an advanced age of ninety.

Of the three volumes of the Hymnals, the first two have references to his age when he was seventy-six (1248 A. D.), and the third has the date of 1258 A. D. when he was eighty-six. To compose these hymns full of vitality and sentiment when the author was as old as seventy or eighty, shows what a great spirit was moving in him. Especially, in the third volume of the Hymnals, we see how fervently his religious sentiment was stirring in an ever-young soul. His confessions and his strong feelings against the perversities and falsehoods of his days are powerfully expressed here.

The "Sanjo-Wasan" consists of the following hymnals: The *Jōdo-Wasan*, *San-Amida-Ge*, *Kōsō-Wasan*, and *Shō-zō-matsu-Wasan*. The *Jōdo-Wasan*, or Hymns of the Pure Land, contains one hundred and sixteen hymns, praising the virtues of Amida-Butsu, or the Buddha of Eternal Life and the glory of his Pure Land, based on the teachings as expounded in the three main Sutras of the Shin sect, which are: the *Great Sutra of the Land of Bliss*, the *Sutra of Meditation*, and the *Lesser Sutra of the Land of Bliss*. The *San-Amida-Ge*, or the Hymns of Amida-Butsu, was composed by Donran 曇鸞, a great Chinese teacher of the Pure Land doctrine, while the *Kōsō-Wasan*, of one hundred and seventeen hymns, praise the lives of the seven great Jōdo teachers in India, China, and Japan, and the doctrine promulgated by them. The *Sho-zo-matsu-Wasan* contains one hundred and eighteen hymns, some of which describe the periodical changes that will take place in the history of the Holy Law through the three ages, called "Orthodox" (*shō*), "Representative" (*zō*), and "Terminating" (*matsu*), while others are concerned with the merits and demerits of belief,

doubt, repentance, etc. Each hymn has four stanzas.

The chanting of the "Wasan" seems to have begun about one hundred and fifty years after the death of the author, when the Shin sect followers sang them with a certain rhythm in the morning and evening as they do at present.

The hymns most important and popular are arranged under the following six subjects. The numbers refer to the original hymns.

1. The Supreme Buddha and His Eternal Land

1. Since He who is infinite attained unto the Wisdom Supreme, the long, long ages of ten kalpas have rolled away. The Light of the Dharmakāya is in this world an eye to the blind.

2. Seek refuge in the True Illumination; for the light of His Wisdom is infinite. In all the worlds there is nothing upon which His light shineth not.

3. Take refuge in the Light Universal, as the Light of His deliverance is boundless: He who is within it is freed from the lie of affirmation or denial.

4. Seek refuge in that which is beyond understanding; for His glory is all-embracing as the air. It shineth and pierceth all things, and there is nothing hid from the light thereof.

5. Take refuge in the Ultimate Strength; for His pure radiance is above all things. He who perceiveth this light is set free from the fetters of karma.

6. Seek refuge in the World-Honoured. Since His glorious radiance is above all, He is called the Buddha of Divine Light. And by Him is darkness of the three worlds enlightened.

7. Excellent is the Light of His Wisdom; therefore is he called the Buddha of Clear Shining. He who is within

the Light, being wasted from the soil of karma, shall attain unto the final deliverance.

8. Take refuge in the Mighty Consoler. Wheresoever His merey shineth through all the world, men rejoice in its gladdening Light.

41. Like unto a golden mountain reflecting the myriad rays of these heavenly blossoms, so is the form of the Infinite One.

42. From the Sacred Body, as from a well-spring, floweth this light over the ten regions of the world. By His sacred teaching He leadeth all having life into the law of light.

25. Seek refuge in the Almighty Spirit. By the divine might of His promise, by the Infinite One was the land of Bliss created; yea, and the souls of men that dwell therein. And there is nought that may compare with them.

37. Seek refuge in the heavenly harmony. For the jewel groves and gem trees of the Land of Bliss give forth a sweet and surpassing melody in pure and ordered unison.

38. Seek refuge in the divine promise, the treasury of merit: For the seven jewel trees are fragrant in paradise where the flowers, the fruits, the branches and the leaves thereof cast back their radiance the one to the other.

40. In all the world is no place hidden from the glory shed by hundreds of myriad rays from the heart of every flower of the Land of Bliss.

44. Seek refuge in the All-Honoured. For when sorrow and sighing are fled away, the Holy Land shall rejoice with joy and singing. Therefore is it called the Land of Bliss.

46. He that seeketh refuge in the kingdom of the Infinite One (Amida-Buddha), is a citizen of the kingdom of every Buddha. Let him with single heart give praises unto One Buddha, for in so doing he praiseth all that are set free.

II. Salvation

286. The Buddha of the Infinite Light, together with the Bodhisattvas of Compassion and Wisdom, having taken the Ark of the Divine promise that is voyaging on the ocean of birth and death, have gathered and saved mankind therewith.

80. The Eternal Father is called the Buddha of Infinite Light, because very mightily He holdeth in safety all beings dwelling in the ten regions of the world who by His merciful enlightenment, recite His Holy Name.

85. Having great pity Our Eternal Father lighteneth the dark night of ignorance, manifesting Himself in that land of joy as the Buddha of Infinite Light which enlighteneth all the worlds with its immeasurable glory.

86. That Lord most compassionate, the Buddha of Immeasurable Light, He who has attained unto the Supreme Wisdom even before the myriads of kalpas were, pitying them that know not, made himself manifest in the palace of Kapila as the Lord of Shākya-muni.

123. One Ark only, that Ark of the divine promise of Our Merciful Father doth voyage and bear us unto the shore of the eternal peace—even us who so long have drifted hither and thither in the ocean of birth and death.

129. Whoso believeth in the power of the divine promise shall verily be at one with the holy Essence even as the turbid stream is clear and pure within the ocean depth when they have flowed together.

202. Without the almighty strength of the divine promise how should we leave this sinful world? Wherefore we should live in hearty thanksgiving for the grace of our Father thinking ever upon the ocean deeps of His love.

211. Though our eyes are so blinded by illusion that we discern not the light whereby He embraceth us, yet that

great mercy forever shineth upon us and is not weary.

269. The Divine Light shineth over the deep night of ignorance, therefore sorrow not that the wisdom of your eyes is darkened. The holy Ark is at hand that voyageth over the great ocean of birth and death, therefore fear not because your sin is heavy.

270. Great as is the might of the Divine Promise of our salvation, so light is the heaviest of our sins. Immeasurable is the wisdom of our Father, and therefore they that are astray, as also they that are weary shall not be forgotten.

III. *Faith*

113. Whoso seeketh refuge in Buddha, as a child in the bosom of his mother, shall verily perceive Him now or in the time that shall be. And it shall be soon.

148. He who believeth that the sole Vehicle of the Divine Promise, most perfect, most mighty, receiveth within itself the greatest of sinners, will receive the depth of this essential teaching—namely, that before the eyes of the instructed, illusion and wisdom are in their essence one.

156. Sin is made one with virtue in its essence, even as ice is one with water. The more there is ice, so much the more water is there. So also is the binding up of sin with virtue.

190. Merciful and compassionate parents unto us are the Blessed One and the Lord Shākya Buddha. For they have opened before us the way of good, having so purposed that the great Faith shall be.

193. At that moment when faith in the Enlightened One is perfect, pure and lasting as the diamond, then shall the Spiritual Light shine upon us and guard us, the light which for ever guideth us from re-birth and death.

198. The attainment of the Divine Wisdom shall come unto him who reciteth the Holy Name, for his faith cometh.

from the Divine Promise of Him that leadeth him into the Promised Land. He shall not fail to attain unto the Great Nirvana.

256. According to the all-seeing promise of the Blessed One, when the water of the faith He giveth entereth the ocean of soul, illusion passeth straightway into wisdom through the virtue of that true land of the Divine Promise.

88. Our Lord instructeth us that he who rejoiceth in his faith is, in so doing, in unity with the Highest. For true faith is the seed of Enlightenment, and the seed of true light is in itself the potentiality of that which is Deity.

*IV. Those who never face back on the way of
birth and death*

57. Whoso attaineth unto the true Faith is in unity with them that return no more to birth and death. For having thus attained, they pass onward into Nirvana, their lives being ended.

121. Whoso would quickly attain unto that resting place where illusion ceaseth, should recite the Holy Name holding his mind in steadfast piety.

154. The Buddha of that inexpressible Light that shineth into the worlds of ten regions, being forever enlightened the night of ignorance, hath most certainly opened the way of Nirvana to every man who even for one moment rejoiceth in receiving His Divine Promise.

192. By that faith alone, like unto a jewel of price, we who in this sinful world have our being, may enter into the Eternal Kingdom, being eternally freed from the yoke of birth and death.

320. Whoso attaineth unto the holy faith that is the power of divinity, must, in the ten regions of the world, breed the twofold gift of the Enlightened One that he may live in thankfulness for his grace.

134. He whose heart is great and who shall attain unto the true enlightenment is he also that desireth the salvation of all living, and verily the true faith given of that Blessed One is salvation.

350. Since we have believed the Divine Promise, how is it possible we should be in the power of life or death? Unchanged may be our sinful body, but our heart is in the land of purity forever.

48. Let him that hath faith praise the Virtue of the Divine Wisdom. Let him strive to declare it unto all men that he may offer his thankfulness for the grace of Buddha.

292. It is very meet that our souls rejoice exceedingly in the grace of the great compassion of the Buddha. Yea, even to the extinction of the body. And for the gracious giving of our spiritual teachers, we must in like manner rejoice, yea, though our very bones be broken.

V. The Attainment of Buddhahood and Rebirth on Earth

150. Unto us hath our Father given those two spiritual gifts—of these the first is the Virtue whereby we attain unto His kingdom, and the second is the Virtue whereby having so attained we return into this world for the salvation of men. By the merit of these two gifts are we initiates of the true faith and of its deeds.

151. When we shall have attained unto the faith and the faith and deeds of the merciful promise through our Father that is in all things able to give them unto us, birth and death are henceforward united as Nirvana. And this is called the Gift of Departure.

152. And when we shall have attained unto that height which is desire for the ingathering of all beings into the Land of Bliss, shall we return again into this world that we may be saviour of men. And this is called the Gift of Returning.

282. Casting aside the sorrow of birth and death—that sorrow which is timeless in its beginning, I hope now solely for the Great Nirvana. There is no end to my thankfulness for the two mighty gifts of our Eternal Father.

284. Because in the gift of the Holy Name is a grace great and wonderful, if man attain unto the gift of departing, that of itself shall guide him unto the gift of returning.

285. Through the great mercy of the gift of departing shall we attain unto the compassion of the gift of returning. If it were not the free gift of the Blessed One, how should we attain unto wisdom in the land of purity?

279. If we accept not the two divine gifts, the gift of entering the Promised Kingdom, and the gift of return into this evil world, then shall the wheel of birth and death turn with us forever. How shall we endure to sink into the sea of suffering?

IV. Confessions and Lamentations

327. Though I seek refuge in the true faith of the Pure Land, yet hath not mine heart been truly sincere. Deceit and untruth are in my flesh, and in my soul is no clear shining.

328. In their outward seeming are all men diligent and truth-speaking, but in their souls are greed and anger and unjust deceitfulness, and in their flesh do lying and cunning triumph.

329. Too strong for me is the evil of my heart. I cannot overcome it. Therefore righteous deeds, being mingled with this poison, must be named the deeds of deceitfulness.

330. Shameless though I be and having no truth in my soul, yet the virtue of the Holy Name, the gift of Him that is enlightened, is spread throughout the world through my words, I being as I am.

331. There is no mercy in my soul. The good of my

fellow-men is not dear in mine eyes. If it were not for the Ark of Mercy, the divine promise of the Infinite Wisdom, how should I cross the ocean of misery?

332. I whose mind is filled with cunning and deceit as the poison of reptiles, am impotent to practice righteous deeds. If I sought not refuge in the gift of our Father I should die the death of the shameless.

333. It is a token of this evil age that in this world, the priests together with the people in secret serve strange gods, while bearing the appearance of the devout son of Buddha.

334. Sad and corrupt is it that the priests and people following after the superstitions of auspicious time and days, seek soothsaying and festivals, and worship the gods of heaven and earth.

337. Sad and sorrowful is it that all the priests and people now in the land of Japan, should worship the devils of heaven and earth, in the name of the holy rites of Buddhism.

341. Great sorrow is it in the wicked world of this age now so near its end that the high priests who are borne in the palanquin, and the monks who bear it now in Nara and Mount Hiei, desire high secular rank as the greatest honour.

SHUGAKU YAMABE

EDITORIAL

ORGANISATION OF THE EASTERN BUDDHIST SOCIETY

“THE pen is mightier than the sword” has a far deeper significance than is usually understood by most people. In truth, the progress of civilisation is to be gauged by what literature the world has produced, and not by how many wars and how bitterly they have been fought. The result of the erroneous conception of culture we have seen in the recent world-catastrophe, the disastrous works of which are still in evidence everywhere. But at the same time we cannot deny the fact that a new dawn is beginning to clear up the darkened horizon. The time has come for those who believe in peace and enlightenment and universal brotherhood. This is especially true with us Buddhists whose history has never been tainted with a war of conquest. We must now boldly walk out in the new light and endeavor to contribute whatever share we regard as our own to the general stock of civilisation.

Buddhism is a religion of peace and enlightenment, and especially the Mahāyāna school which has been cherished and developed by Far-Eastern people has so much light in it that it ought not to be kept under a bushel. We, the Mahāyānists, want to make the whole world better acquainted with its teachings and see if there are not things in them which may beneficially be utilised for the amelioration of life. We have already suffered too much from sordid industrialism and blatant militarism. Some of a higher idealism must be infused into our lives.

The Japanese Buddhists have hitherto been kept too ignorant of the original texts of their own religion, some of which are still extant. The Chinese translations of the Tripitaka have been the sole source of our knowledge of Buddhism, and these days even this source is growing more and more inaccessible to the general public, not to speak of the original texts themselves. It will be most opportune, therefore, to present them with a new vernacular version of the Sanskrit or Pali texts. Such an attempt will surely prove a spiritual impetus not only to Eastern people but to the world at large when the translations appear also in some of the European languages.

Buddhism is not a faith of the past, while it is full of the ancient wisdom. It is alive with faith and force, and the highest ideal of the Eastern people must be sought in it. By the organisation of the present Society, we, therefore, hope that the beacon of Buddhism, especially of Mahāyāna, will be placed in a higher stand than before not only in the land of its birth but in the West where unfortunately it has so far not been presented in its perfect form.

For these reasons, we, the undersigned, have organised the Eastern Buddhist Society, the provisional rules of which are affixed below.

GESSHO SASAKI, Professor in Otani Buddhist
University, Kyoto;

SHUGAKU YAMABE, Librarian in Otani Bud-
dhist University, Kyoto;

CHIZEN AKANUMA, Professor in Otani Univer-
sity, Kyoto;

BEATRICE LANE SUZUKI, M. A. (Columbia
University), Tokyo.

DAISETZ TEITARO SUZUKI, Professor in the
Peers' College, Tokyo.

THE EASTERN BUDDHIST SOCIETY

Art. I. The name of the Society shall be The Eastern Buddhist Society.

Art. II. The objects of the Society shall be to study Buddhism, to publish the results of such study, as well as to propagate the true spirit of Buddhism.

Art. III. The Society shall, in order to carry out its objects, undertake the following works :

(1) Translation into Japanese of the original texts of Buddhism ;

(2) Translation into European languages of the Buddhist texts now existing only in Eastern languages other than Sanskrit and Pali ; publication of studies in the Buddhist doctrines in Japanese or in any one of the European languages ;

(3) Publication of a magazine in English aiming at the propagation of Buddhism and also giving information as regards the literary activities of Buddhist scholars in Japan.

Art. IV. The Society shall consist of (1) such members as are in full sympathy with the objects of the Society and (2) such as actively engage themselves in its work.

Members shall be elected by the Council, and every application for membership must be endorsed by two members of the Society.

Annual dues for members shall be ten yen.

Art. V. All expenses needed for carrying out the objects of the Society shall be met by the members' dues and by general voluntary contributions.

Art. VI. The office of the Society shall be in Kyoto.

THE EASTERN BUDDHIST

In conformity with one of the provisions made by the Eastern Buddhist Society, we have decided to publish the present magazine. It is to appear bi-monthly, that is, six issues a year, containing about 384 pages in all. We should like to publish it more frequently, but all depends on how the public will support it.

A few words may not be amiss to preface the publication of this sort of a magazine. In the first place, Buddhism, especially Mahāyāna, is very much misunderstood in the West. It is forgotten that Buddhism is a living force still actively at work in moulding the destiny of the East. It may be found clustered with many superstitions or antiquated beliefs, but this is also the case with other living religions. As long as everything living has its historical background, it is inevitable that it harbors something of anachronism in it. The thing however is to dig into the essence of the matter, and this is what is undertaken by the present magazine. If our humble attempt succeeds even to a modest extent in dispelling some of the misunderstandings entertained by foreign critics concerning the true spirit of Mahāyāna Buddhism, we shall be content with the result.

One may say, "East is East and West is West"; but when we know that this antithesis comes more or less from the difference for one's emotional reaction to environment, and further that this emotional reaction is largely modifiable through an intellectual sympathy and mutual understanding, we must not stop short at merely stating disagreements; but let us endeavor to clear up all the obstacles lying between the East and the West so that each may profit by the other, for our views are generally the half-views of half-men. And there is no doubt that Buddhism forms one of the key-notes that have struck deep into the hearts of the Eastern peoples.

Indeed, without some knowledge of Buddhism the East may remain forever an enigma to the West.

Aesthetically, the Japanese arts come from Buddhism, without which Kyoto and Nara, the two main birthplaces of the arts in Japan, would have long been robbed of their attractions. Even the minor arts such as tea-ceremony, flower-arrangement, landscape-gardening, and the composing of Hokku or Haiku, all of which are now closely interwoven with our daily life, would have suffered greatly if the influence of Buddhism had been withdrawn from the culture of the Japanese people. The art of fencing so vitally concerned with the making of the samurai in the olden days, strange to say, was also the outcome of the Buddhist doctrine of life and death.

Ethically, the teaching of mercy based on the idea of oneness of all things has deeply affected the Oriental outlook of life. The doctrine of karma and transmigration has also left its moral marks on the people. Even in these days of science and free research, we have Buddhist masses read over the dead, human and animal, that helped the specialists to be enlightened on some obscure points in anatomy, bacteriology, medical chemistry, or what not.

Philosophically, as an Indian product, Buddhism is highly tinged with intellectualism. Before the introduction of Western sciences, Buddhism has been the store-house of logic, metaphysics, theology, psychology, and cosmology. One of the chief reasons why so readily the Japanese could assimilate the highest flights of Western intellect was no doubt due to the Buddhist training through which the Japanese have gone for many long centuries.

When these facts are considered, we realise how much Buddhism has done for the Japanese and for the East generally. The cherry-bloom season is now on and the whole city of Tokyo goes crazy over it. Those who only see the wild orgies under the snowing blossoms and think they under-

stand the people, are quite mistaken. Let them wait until the twilight comes and let them listen to the temple bell ringing softly through the white clouds of flowers,—what calmness it imparts to entire surroundings! We forget the maddened crowds, and are carried away to a land of visions, when for the first time we understand the mysterious fascination of Buddhism. We intend to throw light on those mysteries if we can.

Lastly, Japan is a sealed country to the outside world as far as scholarly work on Buddhism is concerned. This is inevitable owing to the linguistic difficulties. Of course, Japanese Buddhism has her own problems which are not necessarily of interest to other peoples. But as one of the modern nations Japan cannot stand away from the rest of the world, not only politically and socially, but intellectually and spiritually. It will therefore be one of the functions of this journal to report scholarly activities in this country in connection with the study of Buddhism.

Hinayāna Buddhism in Pali has found many able exponents, but the study of Buddhism in Sanskrit and especially in Tibetan and Chinese has not been so zealously pursued. Except by a handful of scholars, Buddhism known as Mahāyāna has not yet received scholarly labor. In fact, Buddhism preserved and expounded in the Chinese language is a veritable store-house where not only the lost Indian wisdom but the genius of the entire East lies buried and awaits a thorough excavation. Besides its being a living faith, Mahāyāna Buddhism, is, when it is historically considered, a great monument of the human soul. Its struggles, its yearnings, and its triumphant and joyful cries are all recorded in it. The Mahāyāna, therefore, is not the sole heritage of the East, and must be made accessible to the West.

NOTES

THE Japanese scholars, public men, and Buddhists are going to celebrate the 1300th anniversary of Prince Shōtoku (574–622), at Hōryūji Temple, Nara, the first foundation of which was laid by him as regent to the Empress Suiko. He was the second son of the Emperor Yomei, and it was through his decided attitude towards Buddhism that the latter began to take root firmly in the soil of the newly transplanted country. He built many temples and gave great encouragement to the growth of the fine arts in Japan. In those days Buddhism represented a superior culture to that which had already been reached by the Japanese, and the Prince was a most radical progressionist. Before him all the conservatists and reactionaries were cowered. He was the author of the famous "Constitution of Seventeen Articles" in which he emphatically decrees that the Buddhist trinity should be kept in high reverence. He was a Buddhist scholar himself, and is recorded to have written commentaries on some of the important Buddhist Sutras, which are still in existence. He also built many charitable institutions devoting a part of the national revenue to those purposes. He was thus at once a statesman, artist, scholar, and social reformer. He died at forty-eight when there were still many things awaiting his strong and far-sighted management. Without him, however, the history of ancient Japan and Buddhism in this country would have been quite different from what it has been.

Another celebration which already took place in March at Mount Hiei, near Kyoto, was the one thousand and one hundredth anniversary of the founder of the Tendai sect in

Japan. His name was Saicho and his posthumous title Dengyo Daishi (767-822). To quote Mr. Junkei Washiwo, who writes in the March issue of *The Central Buddhism* (中央佛教) in substance as follows: "When Dengyo established the Tendai sect on Hiyei, he was really consolidating the foundations of Mahāyāna Buddhism in Japan. Prince Shotoku was his forerunner, and what he did for Buddhism was successively and brilliantly carried out two hundred years later by Dengyo. The latter went to China to study Buddhism, and when he came back, his first work was to open up Hiyei which would be the spiritual fountain for the empire of Japan." The development of Buddhism and the advance of general culture was the result of his activities. When the spirit of his teaching died on Mt. Hiyei, Buddhism degenerated, and the new era of Kamakura Buddhism dawned to supplant the Hiyei.

Nichiren (1222-1282) was one of the greatest figures that ushered in the Kamakura Buddhism, which is distinguished from the previous Heian Buddhism by its vitality, independence, originality, and complete assimilation of the continental ideals with those of the Japanese. The celebration of Nichiren's septenary is now going on in Japan. Until the Kamakura period during which he prospered, Japanese Buddhism was more or less an imported affair from the continent; there was in it no self-assertion, no spontaneous growth, in the sense that it was really what was wanted by the people generally. Being a son of a fisherman in an obscure village in Awa, he was democratic in spirit, and knew that the Buddhism adopted by the court and studied at the aristocratic monasteries of Kyoto was no genuine thing appealing to the heart of the commoner. But his most aggressive attitude towards the other schools of Buddhism already in existence brought on him such antagonism that he had to go through many a threat of death. Even now his followers are quite

positive in the assertion of their faith. They are also noted for their nationalistic spirit, which greatly appeals to soldiers. The septenary celebration of this unique personality in the history of Buddhism as well as in that of Japan is taking place at two centers of the Nichiren sect, one at Kominato, of Awa province, where he was born, and at Mount Minobu, of Kai province, the place where his ashes are quietly resting after a most tempestuous life of sixty-one years.

A heated controversy has been going on for some time since last year between two or rather three Buddhist scholars of eminence concerning the authorship of a great Mahāyāna book, known as Aśvaghoṣa's *Awakening of Faith in the Mahāyāna*. This was translated into English by the editor of the present magazine some years ago. (This translation by the way requires a complete revision, which the editor intends to undertake before long.) Readers acquainted with this work know well that it is one of the most significant works in the history of Mahāyāna Buddhism, for it marks a decided course in its development. The point of controversy is, "Was Aśvaghoṣa its real author?" or rather, "Was not the book written by a Chinese Buddhist scholar who had a wonderful knowledge of Buddhism and an intellect of the first grade?" Professor Sensei Murakami, of the Tokyo Imperial University, thinks it to be the work of a Chinese Buddhist while he is unable to suggest the name of the real author. He is at any rate sure of the book's not being Aśvaghoṣa's. Rev. Shinko Mochidsuki, of the Jodo sect, is of the same view, but he is quite positive in his assertion that the *Awakening of Faith* is no Indian work, but assuredly a Chinese production. Mr. Daijō Tokiwa, who lectures in the Tokyo Imperial University, is the upholder of the traditional view that Aśvaghoṣa was the author and Paramārtha translated it into Chinese. Internal and external evidences are produced on both sides. Dr. Mura-

kami, however, does not deny the important rôle the book played in the history of Mahāyāna Buddhism generally. Later we may have occasion to refer to the subject more in detail.

The frontispiece to the present issue of *The Eastern Buddhist* represents the famous Kwannon Bosatsu of the Yumedono Sanctuary in Horyuji, Nara, where the 1300th anniversary of its founder, Prince Shotoku, is now being celebrated. This Kwannon traditionally regarded as the work of the Prince himself is what is known as a *hibutsu* or "secret Buddha" and is ordinarily kept away from public sight. It was most carefully preserved all swathed in cotton cloth until Ernest Fenollosa who was at the time professor of philosophy in the Tokyo University discovered it in 1884 for the first time in centuries. (*Epochs of Chinese and Japanese Art*, pp. 50-51.) The Bosatsu is carved in wood and covered with gold-foil. Inside the octagonal Yumedono there is a shrine on a double stone-pedestal, in which the statue is kept. To quote from *Handbook of the Old Shrines and Temples and Their Treasures* (pp. 131-2), which was recently compiled by the Educational Department: "When the panels are open, the Kwannon confronts us. But as the curtains hang low, it is necessary to raise part of them in order to have a better view of the Buddha. Even then the whole form is partly hidden by the figures standing in front. When however the side-panels are removed we can see the full profile of the holy image. The dignified attitude almost overawes us. The Buddhist statues enshrined in this temple as well as in all the other temples in Nara are numberless, and each in its way has been the object of veneration; but there is no statue among them that will strike us with such a spiritual force, compelling reverence and even worship, as this image of Kwannon in the Yumedono Sanctuary.....This is the most valuable relic that has come down to us—a work reminiscent

of the earliest days of Japanese Buddhist faith as expressing itself in the purest imagination of art." The statue is a work of the Asuka period (552-644, A.D.). Esthetically considered, according to Fenollosa, "the finest feature is the profile view of the head with its sharp Han nose, its straight clear forehead, and its rather large—almost negroid—lips, on which a quiet mysterious smile plays, not unlike Da Vinci's Mona Lisa's. Recalling the archaic stiffness of Egyptian art at its finest, it appears still finer in the sharpness and individuality of the cutting. In slinness it is like a Gothic statue from Amiens, but far more peaceful and unified in its single system of lines."

BOOK REVIEWS

SOME OF THE IMPORTANT BUDDHIST BOOKS* RECENTLY PUBLISHED IN JAPAN

Some good dictionaries of Buddhism, both general and special, have been recently published, the principal ones of which are as follows:

1. 佛教大辭典 (*Bukkyo Daijiten*), by late Tokuno Ota. Large 8vo, pp. 1874. Fully illustrated. This was the life work of the author who devoted many years to its completion all by himself. It contains more than 20,000 Buddhist terms of biography, geography, bibliography, and metaphysics. Each term is referred to its original text where it occurs, and concisely but sufficiently explained.

2. 佛教大辭彙 (*Bukkyo Daiji*), compiled by the Buddhist College of the Nishi Hongwanji, in three volumes with a full index separately. The first two only are published, and the remaining one with index is still in the press. The entire work will contain about 4,500 pages. Explanations are more popular than in Ota's. Well illustrated. The dictionary when completed will have about 23,000 words. Being a work of a Shin-shu college, it naturally tends to be fuller in its special line.

3. 名辭集 (*Meijishu*), by Otto Rosenberg, of the Petrograd University. This is a Buddhist vocabulary based on Japanese reading and was to be followed by essays on Buddhist dogmatics and Buddhist literature. The author studied

* Written in Japanese when not otherwise mentioned.

Buddhism in the Tokyo Imperial University and was quite a promising scholar. Unfortunately, he is now reported to have died on his way to Holland (or was it Norway?) from Russia where scholars have no chance to thrive at least for sometime under the new regime. The book consists of 549 pages, and can be had at Kyōbunkwan, Tokyo.

4. 禪宗辭典 (*Zenshu Jiten*), and 禪學辭典 (*Zengaku Jiten*). These are two dictionaries of Zen Buddhism; the first one is compiled by Kodo Yamada and published by Koyukwan, and the second by Nyoten Jimbo and Bunye Ando and published by Harako. They appeared almost simultaneously in 1915. Each in one volume, 12 mo. The first dictionary has pp. 1556, and the second pp. 1146. Neither is complete to be a satisfactory dictionary of Zen Buddhism, but as the first attempts of this kind of work they have to a certain extent succeeded. We hope for a better one to appear before long.

5. 秘密辭林 (*Himitsu Jirin*), which is a dictionary of Shingon Buddhism. One volume, 12mo, pp. 1134. Compiled by Gakujun Tomita. This mystic sect of Buddhism is full of special technical terms, which are sealed symbols to ordinary students. Besides, it has so many gods, Buddhas, Bodhisattvas, and other spiritual beings, each of whom has quite a specific function to perform in the mystic rituals of the Shingon sect. Most of such terms have never been explained in a form of dictionary, as they were only orally transmitted from one scholar to another. While this work is not quite satisfactory to the requirements of the general reader, we have to congratulate the author on his venturesome undertaking.

6. 日本佛家人名辭書 (*Nippon Bukka Jimmei Jisho*), a biographical dictionary of Japanese Buddhism, by Junkei Washiwo. One volume, 8vo, pp. 1300. It contains the biographical sketches of about 6000 monks and nuns of Buddhism who lived in Japan during 1350 years since the introduction of Buddhism to this country.

7. 佛教辭典 (*Bukkyo Jiten*), is a handy dictionary of Buddhism. One volume, 16mo, pp. 1265. Compiled by G. Sasaki, C. Akanuma, S. Yamabe, and others, 1909. It explains about 20,000 Buddhist terms of various kinds.

8. 支那淨土教史 (*Shina Jodokyo Shi*). This is a history of the Pure Land doctrine in China; two volumes, 12mo, pp. 360 each. The development of the Pure Land doctrine in China, since the first introduction of Buddhism there in 243 B. C. till towards the end of the eighteenth century, is traced in outline.

9. 佛弟子傳 (*Butsu Deshi Den*), by Shugaku Yamabe. One volume, 12mo, pp. 580. This contains biographical sketches of more than fifty disciples of the Buddha, which are compiled from the Four Agama and other scriptures. Third ed., 1920.

10. 阿含の佛教 (*Agon no Bukkyo*). or Buddhism of the Agamas. By Chizen Akanuma. One volume, 12mo, pp. 500. It is divided into three parts, Buddha, Dharma, and Sangha, and describes characteristics of Buddhism as recorded in the four Chinese Agamas, which are compared with the Pali texts. 1921.

11. 教行信證 (*Kyō-gyō-shin-sho*), edited by Gendo Nakai. 8vo, one vol.; pp. 584, with supplement (pp. 388). The title means "Teaching, Practice, Faith, and Attainment," and the book is the fundamental text-book of the Shin-shu followers. The present edition carefully compares the three original copies of Shinran Shonin, who is the author of the text, and its several older editions. It contains a chronological study and an index. An altogether useful text for the followers and students of the Pure Land doctrine. 1920.

12. 印度の佛教美術 (*Indo no Bukkyo Bijitsu*), by Professor Bunzaburo Matsumoto. 12mo, pp. 400. Treats of

the Indian Buddhist arts such as architecture, sculpture, and painting. Besides the Gandara arts, it describes the essential features of the Gupta arts and their influence on those of China and Japan.

13. 西域の佛教 (*Saiiki no Bukkyo*), or "Buddhism of Western Lands," by Ryotai Hadani. 12mo, pp. 506. It goes without saying that Buddhism occupies a most important position in the history of Eastern civilisation, but its own history in India and especially in the so-called "Western Countries" (西域) is filled with dark spots which we are still unable to illuminate. When those antiquarians and excavators who are interested in the exploration of Central Asia furnish us with complete reports concerning their various findings, we may hope to get some light where we are at sea. In the present work the author has gathered as many materials as he could from the old Chinese historical and biographical literature recording the lives and travels of those brave and faith-burning Chinese Buddhist pilgrims and seekers of the sacred texts, who travelled west of China through Central Asia, even as far as to India, during the earlier periods of Buddhism in China. He has arranged these materials systematically in this book so that we can have a glimpse into the states of Buddhism in those lost countries. Many facts are presented here which are mostly inaccessible to Western scholars not acquainted with the Chinese language. Published by Horinkwan, Kyoto, 1914.

THE EASTERN BUDDHIST

A bi-monthly unsectarian magazine devoted to the study of Mahāyāna Buddhism. Published by The Eastern Buddhist Society, Kyoto, Japan.

EDITORS

DAISETZ TEITARO SUZUKI

BEATRICE LANE SUZUKI

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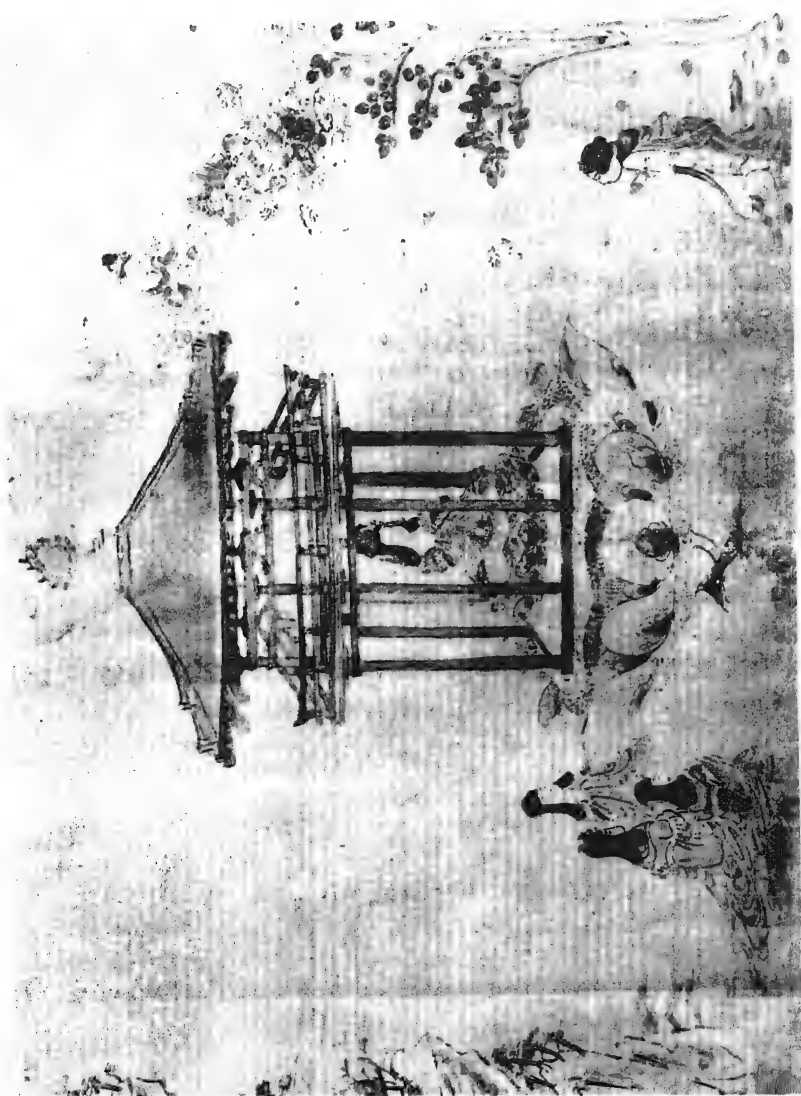
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Contributions, notes, news, and business correspondence should be addressed to the Editors, Library, Otani Buddhist University, Kyoto, Japan.

Go ye, O Bhikshus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the Law which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter. Proclaim, O Bhikshus, a life of holiness, perfect and pure.





THE EASTERN BUDDHIST

JULY 1921

MAHĀYĀNA BUDDHISM

I

BEFORE we begin to investigate what Mahāyāna Buddhism is, we ought to know what Hinayāna Buddhism, so called, is. By the Buddhists it is generally understood that the Āgamas are Hinayāna pure and simple, and that all the twenty different schools which branched off from the two principal divisions, known as the Elders (*Sthāvira* 上座部) and the General Council (*Mahāsaṅghika* 大衆部), belong to the Hinayāna, and that both the Hinayāna and the Mahāyāna were taught by the Buddha himself while he still walked on earth. Lately, however, some scholars agree that it is the Hinayāna only Śākyamuni taught while the Mahāyāna is a later development of the primitive Buddhism. Which of these views stands on the sounder basis of fact and logic?

My contention is: the Buddha did not necessarily teach the Hinayāna nor the Mahāyāna, as these are the designations invented later; what was really preached by the Buddha himself was primitive Buddhism in which there was yet no differentiation. Even the Āgamas which are regarded as the texts of Hinayāna were not compiled into a written form until some centuries passed after the Nirvana, and naturally there are in it some elements which cannot be considered primitive. But this must be conceded, that the Āgamas contain more primitive Buddhism than other scriptural texts, and that what

is to be designated *Hinayāna* has its origin in the doctrines expounded in the *Āgamas*; for the *Sarvāstivāda* (說一切有部), which believes in the reality of all things, is based on the *Āgamas*. The fact, however, remains the same that the *Āgamas* were not the original texts of primitive Buddhism. If so, the twenty schools of *Hinayāna* are far from being primitive; for when we examine their doctrines, we can trace in some of them the foreshadowings of *Nāgārjuna*, and in others the predecessors of *Asanga*, and they are both the greatest representatives of *Mahāyāna* Buddhism. I would generally speak of these "twenty schools of *Hinayāna*," as in fact walking half-way between the *Mahāyāna* and the *Hinayāna*.

What then is *Hinayāna* Buddhism? In my view the *Sarvāstivāda* which is one of the twenty schools is the most characteristic representative of the *Hinayāna*. But this designation did not of course start from its followers. The name implies inferiority, and was given them by those Buddhists who considered themselves to be the exponents of the great spirit of Buddhism, whereas the *Sarvāstivādins* thought that they were the real and orthodox followers of the Buddha. Indeed, they regarded the other nineteen schools as altogether unorthodox, and as to the *Mahāyāna* teachings elucidated by *Nāgārjuna* and *Asanga*, they denounced them as non-Buddhistic. On the other hand, the *Mahāyāna* adherents led by *Nāgārjuna* and *Asanga* concentrated their forces against the *Sarvāstivādins* telling them that they were the *Hinayānists* who had no intelligence to understand the great moving spirit of Buddhism.

As this article is intended principally to explain *Mahāyāna* Buddhism, I will not make any further remarks about the doctrines of the *Sarvāstivāda*.

II.

It is very difficult to state summarily what are the

features of Mahāyāna Buddhism, for there are so many different and sometimes almost irreconcilable ideas all included under the general title of Mahāyāna. The name originated in India, and it will be best to go back to India to understand what those Mahāyānists claimed to be their special doctrines. The history of Buddhism had its own problems to solve as it spread in various countries. First, in India the Buddhists had to decide who were the real followers of the Buddha transmitting his religious ideas, the Mahāyānists or the Hinayānists; in China, the questions centered on what sect really represented the One Vehicle (*Ekayāna* 一乘) of absolute truth; and finally in Japan, the Buddhist followers were engrossed in discussing the relative merits of the Hidden and Manifest doctrines, or in weighing the claims of the Pure Land or the Holy Path. In China and Japan, therefore, the orthodoxy of Mahāyāna Buddhism was not the problem, here all the Buddhists were Mahāyānists, and the problem was accepted from the beginning as fully and finally settled. The history of Buddhism in these nations was to further and develop those ideas which were already regarded as the essence of the Mahāyāna as distinguished from the Hinayāna. To see what those essential ideas were, we better go back to India which was the native land of Nāgārjuna and Asanga.

III

Generally, Aśvaghosha is considered to be the forerunner of the Mahāyāna, but on account of the reasons to be stated later I take Nāgārjuna for that, and propose to examine what argument he advanced against the Sarvāstivāda, which was condemned by him as entirely Hinayānistic. Briefly, Nāgārjuna's Buddhism was Mahāyānistic because it went deeper into the nature of things and tried to probe into the mysteries of spiritual life, while the Sarvāstivādins stopped short at the phenomenal and realistic aspect of the universe. They were

satisfied with a logical, intellectual, and moral explanation of life, they took the world as it appears to the senses, they neglected to pay attention to the deepest yearnings of the soul, in fact they regarded those as not concerning our ethical and logical life. It was these assumptions of the Sarvāstivādins that Nāgārjuna fiercely attacked, therefore his arguments tended more to be negative than positive and more mystic and intuitive than logical and discursive.

There are about thirty different works in the Chinese Tripitaka ascribed to Nāgārjuna, of which the most representative ones are his treatises on *Prajñāpāramitā* (智度論) in one hundred fasciculi, the *Mādhyamika* (中論) in four fasciculi, and the *Dvādasa-Nikāya* (十二門論) in one fasciculus. In these we can trace what kind of arguments Nāgārjuna maintained against the followers of the Hīnayāna, and in the *Prajñāpāramitā* (fas. 22) he points out how the Mahāyāna is to be distinguished from the Hīnayāna. According to him, the doctrine that asserts the three "Seals of the Law" (法印) only is Hīnayāna while the Mahāyānists have a fourth "Seal" to affirm, and by this they are essentially differentiated from the Sarvāstivādins. The "Three Seals" were originally thought by the Sarvāstivādins to be the characteristics of Buddhism, but Nāgārjuna now states that to be the true Buddhism there ought to be another "Seal." The three "Seals" are: (1) All things are impermanent; (2) Nothing has an ego-substance, that is, all things are conditioned; and (3) Eternally tranquil is Nirvana. The one "Seal" of Nāgārjuna is that of Absolute Reality. The Mahāyāna has the three "Seals," as they are the features common to all schools of Buddhism, but to make the Mahāyāna what it is, it is needed to add one more "Seal," the Seal of Absolute Reality. In fact, this Mahāyāna Seal is not something totally different in nature from the three common Seals of Buddhism. But it is what lies at the basis of these, giving them a unity and reason. The Mahā-

yāna is built upon this one universal foundation of Absolute Reality.

Now the question is, What does Nāgārjuna mean by the Seal of Absolute Reality? This is elucidated in the opening page of the *Mādhyamika*. The statement is thoroughly negative as we may expect, for Nāgārjuna's position is to reach the Absolute by the road of complete negation of all that is affirmed by the Sarvāstivāda or by our common-sense philosophy. This thorough negation he calls the Middle Way (中道), that is, *Mādhyamika*. Logically, the Middle Way of absolute negation is nonsensical, there is no coherence of thought in it as far as its literal sense is concerned, and this is where Nāgārjuna's Buddhism is mystical. The opening stanza thus reads:

"No birth, no death;
No permanence, no extinction;
No oneness, no manyness;
No coming, no passing."

This is Nāgārjuna's famous series of negations known as the Middle Way of Eight No's, in which he attempts to define the Seal of Absolute Reality. Some may say, this is no definition, no explanation, for we are still at a loss as to how to get into the meaning of absolute reality. My reply would be that while there is no apparent definition in its ordinary sense, we are here really approaching the central idea of absolute reality. For it is beyond our analytical understanding and every attempt we make in this direction to get a kind of logical explanation is sure to be baffled. All that we can state about the ultimate truth of things will be to negate everything that can be asserted about it. The negations of Nāgārjuna are not in fact to be confined to these eight subjects. The negation is universally applicable to every conceivable term. There may be an infinitude of negatives, and

when the universe is swept clean of all its affirmations, there looms up for the first time the truth of absolute reality. The Eight No's may thus be summed up in one NO, which will stamp the seal of negation on the whole field of human ideation. Kichizo (吉藏), the Chinese commentator on Nāgārjuna's *Dvadasa-Nikāya*, says that these negations are what constitutes the essence of Mahāyāna Buddhism. If so, the Mahāyāna doctrine is ultimately the philosophy of Emptiness (*Śūnyatā* 空).

In the *Dvadasa-Nikāya*, this is unequivocally asserted; the book opens with the statement that "I am now going briefly to expound what is meant by Mahāyāna." If the author has not fully disclosed the signification of Mahāyāna in his *Mādhyamika* or in the *Prajñāpāramitā*, he is now expressly out in the *Dvadasa-Nikāya* with the definite idea of telling us what he really means by Mahāyāna. As soon as he finishes his preliminary remarks he comes out with this: "To state generally what constitutes the deep sense [of the Mahāyāna], it is Emptiness (*Śūnyatā*). Those who thoroughly attain to the doctrine of Emptiness, also thoroughly understand what the Mahāyāna is, they realise the six virtues of perfection (*pāramitās* 六波羅密) in their person, and they know no impediments [in the course of their spiritual life]. Therefore, I propose to elucidate *Śūnyatā* (emptiness), and the doctrine of *Śūnyatā* is attainable through the twelve entrances."

"The deep sense of the Mahāyāna consists in Emptiness"—this explains the whole thing. The philosophy of *Śūnyatā* is then the foundation of the Mahāyāna thus distinguishing itself from the Hīnayāna, that is, Sarvāstivāda. According to the latter, the relativity of ego-lessness of things is the ultimate truth, but Nāgārjuna now insists that things are relative or conditioned as they abide in Emptiness, or that they are ego-less because they are dependent upon Emptiness. The

Sarvāstivādin are right as far as they go, but they do not go far enough, they do not fathom the depths of Emptiness from which all things, related to one another and without an ego, derive their reason of existence. The basis of the relativity of things lies in Emptiness, that is, in the Seal of Absolute Reality. Hence the Mahāyāna paradox, "what is empty is real, and what is real is empty."

But Nāgārjuna's theory of Emptiness ought not to be confused with nihilism or an empty abstraction. The truth of the Mahāyāna transcends the analysis of logic, and he alone can realise it whose insight has deeply penetrated into the reason of things, for such is really an enlightened one.

IV

Nāgārjuna and Asanga were two stars of the first magnitude in the Indian history of Mahāyāna Buddhism. The one represented the Mādhyamika school and the other was the founder of the Vijñānamātra. The Sarvāstivāda was their common antagonist, while Nāgārjuna negated it, Asanga made a positive advance in the theory of the mind. He was not satisfied with the "sixth consciousness" of the Sarvāstivādins, he created the "seventh consciousness" (*Manovijñāna*) and even the "eighth consciousness" (*Alaya-Vijñāna*), he then made the latter the carrier of all the seeds (種子) of work, from which this phenomenal world took rise. The incipient glimmerings of this theory are traceable in the teachings of the Vātsīputriyā (犢子部) and the Aryasaṃmatīyā (經量部), of the twenty schools of the Hinayāna.

For the study of this theory the Chinese Tripitaka furnishes us with ten works of Maitreya, about eight of Asanga, seven by Vasubandhu, and commentaries on some of these works by their followers. The most important of Asanga's is the *Essentials of Mahāyāna* (*Samparigraha* 攝大乘論) and Vasubandhu's *Concise Treatises on the Theory of*

Vijñānamātra (唯識卅頌及廿頌) with their commentaries by Dharmapāla and others. These are indispensable to the students of Asanga.

Asanga has a larger work known as *Yōgacārya-Bhāṣī* (瑜伽師地論) in one thousand fasciculi, which is traditionally ascribed to the Bodhisattva Maitreya and the *Essentials of the Mahāyāna* is a sort of compendium of this. The work is divided into ten chapters treating of the ten characteristic features of Mahāyāna Buddhism as distinguished from the Hīnayāna. The author declares that the Mahāyāna is greater than the Hīnayāna because of these ten points of superiority. Of which the first and the second are what constitute the philosophical basis of the Mahāyāna in contradistinction to the Buddhism of the Sarvāstivādins.

The first point of superiority, according to Asanga, is that the Mahāyāna has a higher principle to explain the origin of universe and life, by which he means the hypothesis of Alaya-vijñāna or the "eighth consciousness." All the seeds, mental as well as material, are preserved here just as things are kept in a storehouse. "Alaya" means "storing" and it is imagined by most people that this "Alaya" is the real ego-soul from which starts the consciousness of the self. This school thus has quite a complicated system of psychological theory, which, however, I am not going to explain in the present article.

The second point of superiority claimed by Asanga is that the Mahāyāna distinguishes three aspects of existence whereby the Middle Way of Buddhism is effectively proclaimed. They are Relativity, Conditionality, and Reality. In short, we are all confused in our way of looking at things, for they are not really what they appear to the senses. In this respect they are empty, *Sūnya*, the subjective images are not necessarily the objective realities. Objectively considered, things are mutually conditioned and conditioning, they are phenomena

woven in time and space, and they have no absolute independent existence. They are all governed by the law of conditionality. But this does not deny the existence of something really real. Asanga asserts there is a world of reality; when all is pronounced relative and therefore of no permanent value, this does not mean that existence is an absolute void but that it is not as it appears to our confused consciousness. The Alaya is no empty assumption. Thus the special feature of Asanga's Mahāyāna philosophy has come to be idealistic strongly emphasising the subjective or psychological element of Buddhism.

He thought the source of all things lies in the Alaya, and distinguishing three aspects of reality struck the Middle Way between the Astivādin and the Śūnyavādin (有宗及空宗).

Vasubandhu following the steps of his brother Asanga's straightway declared the philosophy of Vijñānamātra, which is most comprehensibly explained in his two śāstras, known as the *Treatise of Twenty Gāthās* and the *Treatise of Thirty Gāthās*. He was one of the most voluminous writers and his works are reported to have amounted to one thousand. Of these his treatises on the theory of Vijñānamātra are most read. The one consisting of thirty gāthās is the positive exposition of the subject, whereas the other with twenty gāthās proves the theory from the negative side. The treatises, however, being too concise and comprehensive, it was necessary to have commentaries to make them intelligible enough for the general reader. They were compiled by Dharmapāla and others, and the work is known in the Chinese Tripitaka as the *Vijñānamātrasiddhi* (成唯識論).

V

Before introducing Āśvaghoṣa let me remark that my view is contrary to the generally accepted one; for I have

some strong grounds to believe that the *Awakening of Faith in the Mahāyāna* which is traditionally ascribed to Aśvagosha and which is the only work of his expounding his philosophical view of Mahāyāna Buddhism, is not really his, but a Chinese product, presumably trying to systematise the two Mahāyāna schools of Nāgārjuna and Asanga. The work is most ingeniously executed, being one of the best Mahāyāna treatises ever written in China as well as in India, and it profoundly influenced the course of historical development of Buddhism in the Far East. For this reason, whoever the real author of the *Awakening of Faith* was, we cannot afford ignoring its significance in our account of Buddhism. As it is, however, traditionally regarded as an Indian Mahāyāna work, I have proposed here to expound its philosophy next to that of Asanga.

Whatever all the historical evidences of Aśvaghosha's treatise being a Chinese work, logically there is no doubt that it is a synthesis of Śūnya philosophy and the Vijñānavādin. The main idea is based on the Avatamsaka (華嚴) doctrine of the Dharmadhātu (法界), which forms the central thought of the *Awakening of Faith*. According to Aśvaghosha's own terminology, the ultimate cause of the universe is "One Mind" (*Ekacitta* 一心) or "One Dharmadhātu" (一法界) or "Mind of all beings" (衆生心), and it can be viewed in two aspects, noumenal and phenomenal. From the noumenal point of view, it is true Suchness, the Śūnya, and from the phenomenal point of view, it is subject to the conditions of birth and death. To quote from the treatise:

"Generally stated, Mahāyāna is of two aspects: one is Being (*Dharma* 法) and the other is Signification (*Artha*? 義). By the so-called Dharma is meant the Mind of All Beings and in it all things, worldly and unworldly, are embraced. By virtue of this mind, the signification of Mahāyāna is revealed; for as Suchness it is the essence of Mahāyāna, and as the cause of birth and death it is the Self-essence, Func-

tion (or Attribute) and Work of Mahāyāna. By the so-called Signification three things are considered: (1) the Greatness of Essence, for all things are in Suchness and show neither increase nor decrease; (2) the Greatness of Attribute, for in the Tathāgata-Garbha there are merits infinite in kind; and (3) the Greatness of Work, for by it are produced all the causes and effects of goodness, worldly as well as unworldly, for it is the original vehicle of all Buddhas, and also the vehicle used by all Bodhisattvas to pass across toward Tathāgatahood."

This is the whole philosophy of Aśvaghosha in a nutshell. The wording is somewhat archaic but the meaning is unmistakable. According to the author, Mahāyāna may be explained from two points of view: first, he tells us what constitutes the substance of the Mahāyāna, and secondly he explains why this is to be denoted Great (*Mahā*). What constitutes the substance of the Mahāyāna is called by him the Mind of All Beings, that is to say, this ordinary everyday mind of ours filled with defilements is Mahāyāna, for from this all things are produced. The Mind is in its essence the suchness of things and remains forever unchanged and absolute; but at the same time as it is conditional, it becomes, is subject to birth and death, and for this reason we can distinguish three conceptions involved in it. They are Essence, Attribute and Work.

Nāgārjuna is an absolutist, in him there is no trace of the idealist, but Asanga is the latter. Asvaghosha shows very strong proclivity toward idealism, but his "Mind" is not a duplicate of Asanga's Alaya. Aśvaghosha calls it the Tathāgata-Garbha in which all things are stored up, and, when conditions are furnished, it will bear fruit of all value. Aśvaghosha's negative conception of the Mind as Śūnya comes from the Prajñā philosophy of Nāgārjuna, while the positive side of the Tathāgata-Garbha is derived from such Mahāyāna Sūtra

as the *Srimālā* and *Lankāvatara*, and to a great extent influenced by Asanga's *Vijñānamātra* theory.

Thus Āsvaghosha stands in the middle way between the two Mahāyāna schools of Indian Buddhism, and in a happy way synthesises them. Therefore, Gangyo (元曉) of Korea, one of the great commentators of Āsvaghosha, remarks that the *Awakening of Faith* is the father of all treatises and the author is the king of all critics. The book is written concisely and at the same time most comprehensibly, so many thoughts, deep and suggestive, are compressed into a fasciculus containing a little over five thousand Chinese characters. One of the most original conceptions that influenced the later Buddhist scholars is that of the triple aspect of Mahāyāna, as Essence, Attribute, and Work. According to this, Mahāyāna is great in Essence, for the mind contains in it the absolute element of the universe; secondly, Mahāyāna is great in Attribute, for it embraces in itself innumerable possibilities which may develop into all forms and functions, and thirdly, Mahāyāna is great in Work, for when all these Attributes infinite in variety are disciplined and directed, they will accomplish an innumerable amount of work towards the perfection of Buddhahood. The Mind of all beings which constitutes the Essence of Mahāyāna, though humble in its phenomenality, is great, when its infinite possibilities are considered. Is not the Mind a storage of all good things which may finally mature themselves into Tathāgatahood? Is it not the vehicle that will carry us mortal beings across the sea of birth and death finally landing us on the shore of Nirvana?

VI

In China Mahāyāna Buddhism made further development, and it is not proper just to retain here the name of the Mahāyāna without some modifications, which had great significance in India when used in contrast with the Hīnayāna.

As a matter of fact, all the schools of Chinese Buddhism are Mahāyāna, but they are really more than Mahāyāna. They may be grouped under four classes: the Perfect Doctrine, the Extra-scriptural, the Esoteric, and the Pure Land. Each of these is a further advance of Nāgārjuna's Śūnya philosophy or Asanga's doctrine of Vijñānamātra. By the "Perfect" doctrine of Mahāyāna Buddhism I mean the Tendai Sect of Chigi (智顗, 538-597) who systematised various branches of Buddhism into which it had been split during the Southern and the Northern Dynasties, as well as the Kegon Sect of Hōzō (法藏, 643-712) who flourished in the north. The founders of these sects were not satisfied with the so-called Mahāyāna Buddhism in India they delved more deeply into the secrets of Buddhism, and interpreted them according to the light allowed to each of them.

With the Perfect Doctrine Schools, the Mahāyāna has reached its climax, the human intellect cannot go any higher unless it strikes quite a new path of thought, and Buddhism has come to develop into mysticism. The negative aspect of it is Zen Buddhism, styling itself the Extra-scriptural school while the positive form of it is the Shingon Buddhism, known as Esoteric. Zen is extra-scriptural because it claims to transmit the spirit of the Buddha, which defies all the literary discourses in the scriptures. With Shingon the doctrine that each individual phenomenon or manifestation is in itself the absolute has been carried to its strictly logical conclusion, and thus every imaginable existence has come to express a mystical and symbolic value. The conception of the Vajramandala (金剛界) and the Garbha-mandala (胎藏界) is the key to the esoteric philosophy of Shingon Buddhism.

In contrast to all these schools of the Mahāyāna, the Pure Land Sect emphasises the significance of Faith. Buddhism which started with an Enlightenment through *Vidya* (intelligence) has now *Bakti* (faith) as its first principle in

the various branches of the Pure Land doctrines. It is simply amazing to see what a variety of teachings is brought together under the one banner of Mahāyāna Buddhism; and it is quite a fascinating subject of study to trace its development in India into the Śūnyavāda theory of Nāgārjuna and the Vijñānamātra philosophy of Asanga, and its further growth in China and Japan as exemplified by the Tendai, Keron, Zen, and Jōdo doctrines of Buddhism.

The Idea of Amitābha Buddha taught by the Jōdo (Pure Land) school seems at first sight to contradict all the dogmas of Buddhism, but we know that it is the moral and religious culmination of the Mahāyāna Buddhology which unfolded itself after the passing of the Buddha in conjunction with the development of the idea of Suchness (眞如) as the ultimate reality of existence. This, however, will require an independent article to be discussed in some detail.

SENSHO MURAKAMI

THE BUDDHA IN MAHĀYĀNA BUDDHISM

THE whole system of Mahāyāna Buddhism may be said to depend on its conception of the Buddha. With it the Buddha ceased to be merely historical; he grew to be the object of the religious consciousness which came to assert itself more and more strongly as the Mahāyāna conception of Buddhism gained its force in India. The Buddha for the Hinayāna followers so called was a great teacher who revealed the Law to dispel their ignorance. Whatever reverence they showed him was that for an extraordinary human being, who, while far surpassing them in intellect, morality, and spiritual insight, was still human, subject to the law of karma or birth and death. The Dharma was not his creation, it existed before him, and disclosed itself to his superior spirituality. The Buddha was to the Hinayānists, therefore, a sort of medium through whom the truth became accessible and intelligible to them. They were grateful to him and paid him all the deference due to a rare spiritual seer. To them thus the Dharma and the Buddha were two distinct items of conception, in fact together with their own congregation (*Samgha*) they formed the Triple Treasure (*triratna* 三寶) of Buddhism. The Buddha (佛), the Dharma (法), and the Samgha (僧), as the three essential constituents of Buddhism stood on equal footing. Of course the Buddha was the center of the congregation, without whom the latter could not have any reason of existence, but since the congregation was the only ethical school where human character could be perfected, its importance in the body of Buddhism could never be ignored. Especially, when its component members began to go out and missionarise the entire earth, they were representatives of the Buddha and transmitters and propagators of the Dharma.

They and their devotees bowed to the Dharma and honoured it as the agent of enlightenment. While the Buddha was by no means and under no circumstances neglected, he could not surpass the Dharma. that is, he was not regarded by the Hinayānists as a supernatural being from whom the Dharma itself issued. This Hinayāna conception of the Buddha was in perfect accord with his own declaration that he was the revealer of the truth and not its inventor or creator. It is not incorrect to say of the Hinayānists that "the Buddhist saint stands in no relation of dependence to any being above himself. There is no Creator, no Saviour, no Helper in his purview. Religious duties, properly so called, he has none. He has been his own light, his own refuge. He is what he is by grace of himself alone." (Copplesstone, p. 63.)

This the Buddha himself has in an unmistakable manner preached to his disciples: "Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth. Look not for refuge to anyone besides yourselves. . . . And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves, shall betake themselves to no external refuge, but holding fast to the Truth as their lamp, and holding fast as their refuge to the Truth, shall look not for refuge to anyone besides themselves. It is they, Ananda, among my Bhikkhus who shall reach the very topmost height! But they must be anxious to learn." (Coomaraswami, p. 77, quoting Rhys Davids.)

Hinayāna Buddhism was a religion of self-discipline and self-enlightenment. When the Buddha finally passed away, his disciples, gods and men, were assembled about him, their grief was extreme, their hair was dishevelled, they wept bitterly, stretching forth their arms, or falling prostrate on the ground, or rolling to and fro in anguish, they cried: "Too

soon hath the Buddha passed away! Too soon hath the Buddha died! Too soon hath the Light of the World passed away" The loss of a teacher, a guide, or a master was indeed an event of the greatest possible sorrow, but "impermanent are all component things," "even the Buddha cannot escape the karma of birth and death," for "it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them." The Dharma, however, will remain forever, it is only its revealer that has succumbed to the law inherent in all things; as long as the transmission of the Dharma continues in the Saṃgha, our earthly human sorrow must be quieted by the exercise of logic. Thus reasoning and thus consoled, the Hinayānists kept up their spirits and went on propagating the Dharma revealed to the superior spirituality of the Master.

Even when we read in the *Last Sermon of the Buddha* (佛遺教經) that "After this let all my disciples follow them [that is, his teachings] in succession, and then the Tathāgata's Dharma-body (法身) will abide forever and not pass away." this does not necessarily refer to the Dharmakāya as conceived later by the Mahāyāna followers as one of the Trikāya (三身), but merely to the systematised collection of the Dharma, which, being the Truth revealed to the Buddha and not merely formulated by him, will remain forever even after his passing; and it was this that was so strongly urged by the Buddha to be kept holy and unbecloaked. The Dharma, was, therefore, later symbolised by the Wheel (*Dharmacakra* 法輪), the revolution of which was first started by the Muni of the Śākya. His followers of course lamented deeply the passing of their Great Master, but as long as the Dharma was preserved from decay, his Nirvana was to be accepted as one of the practical examples of the doctrine of impermanence. For there was yet no connection spiritually established between

the Dharma itself and its revealer in the minds of his immediate followers.

This was not however the case with the Mahāyānists, it was not in their character to remain so impersonal, so logical, so scientific, and so calmly rational. Their intensely human interest centered in the personality of their Master. Whatever his teachings, they were vital only so far as they were considered in connection with the Master himself. There was something in him besides his mere teachings which deeply touched their hearts, and it was in fact this deep feeling that gave such animation and power to the teachings of the Buddha. The teachings, when taken by themselves and independent of their author, were cold and too logical to satisfy the Mahāyāna disciples, or rather they were ever desirous to understand his teachings as vitally connected with his personality. They wished to warm up the Buddhist teachings with the fire of his personality. This does not mean that they rejected the logic of the Fourfold Noble Truth (四聖諦) and the thought of the impermanence of all things, but that the objective truth as it were of the Dharma had to be interpreted according to the subjective truth which now imperatively demanded recognition in the hearts of the Buddhists who were now with no living, energy-imparting guide. And then there were not lacking in the many and varied discourses of the Master statements that would justify the Mahāyāna interpretation as to the personality of their author. There was no thought in them of orthodoxy or heterodoxy, of conservatism or liberalism. They were simply impelled to go their way which was illumined by their inner spiritual light only.

What was this light?

The light in which the Mahāyānists took refuge, the spiritual command which they had no choice but to obey, told them that the Buddha and the Dharma were one and

the same thing, that the Dharma could not be comprehended apart from the Buddha, and that the Dharma in fact was the Buddha himself. When they took refuge in this light, everything became perfectly intelligible, the Buddha ceased to be an enigma, and the Dharma grew full of force and energising spirituality. Not only that, their religious aspirations found full justification in the Master's teachings themselves. The growth of Mahāyāna Buddhism was thus an inevitable event. If the Buddhism of the Hīnayānists is the literal transmission of the Buddha's teachings in their logical and objective form, the Buddhism of the Mahāyānists must be said to be the spiritual interpretation of the same in vital relation to the Buddhahood of the Master himself. With the Hīnayānists the Master remained a master who discoursed on the Dharma, while with the Mahāyānists the Master's personality was so intimately connected with and interwoven into his teachings that it could never be overlooked in their acceptance. The signification of Mahāyāna Buddhism lies in its conception of the Buddha. Those who charge the Mahāyānists as non-Buddhists or even un-Buddhists are entirely forgetful of the fact that, strictly speaking, the Mahāyāna alone can justify the claim to be Buddhism.

A parallelism may be found in Christianity. There are two main currents of thought in Christianity, one is Johannism and the other is Paulinism, and we can say that most of the Christians these days are followers of Paulinism. For it was Paul that succeeded in deifying Christ, in religiously interpreting the crucifixion, and in promulgating the theory of salvation by faith. Paul concentrated his attention on Christ himself rather than on his teachings independently, he made use of the latter to consolidate his theory as to the personality of Christ which so vitally concerned us rather than the teachings themselves. The Mahāyāna advocates have done almost, if not quite, the same thing to their own

spiritual leader. This will grow much clearer as we proceed.

However deep and blissful the Buddha's teachings were, what most profoundly affected his disciples was his own personality. While he was yet alive, they were not quite conscious of all its wonderful attractions. As they listened to his discourses, they felt them so satisfying and thought that this feeling of sufficiency came from the truth of the discourses themselves, which was not in any inseparable manner connected with the personality of the preacher. Indeed he frequently declared himself a Buddha, but they felt this referred more to his intellectual insight than to his superhuman personality. He was great in the latter quality no doubt, but his general emphasis on the Dharma itself turned the hearers' attention more or less away from the person. This unconscious diversion was quite natural as we can see exemplified in our daily intercourse with others. But the disciples had to pay more than double for this when their Master was carried away from their midst. The absence was felt by them with vehemence, and all the memory was vividly awakened. The mysterious and indescribable power which had hitherto unconsciously been exercising itself over the minds of the disciples raised its head now and most emphatically asserted itself in them. As the natural consequence such questions as the following agitated them :

Who was he really that called himself the Enlightened ? Who was he that was the owner of such superhuman qualities ? He was so good, so lovingly kind, so highly endowed with intellectual powers, so fully morally trained as to break the bonds of ignorance and karma, and so spiritually elevated as not to allow our approach to him. Who could such a being be ? What constitutes Buddhahood ? He could not be an ordinary mortal, though apparently he was subject to all the ills that flesh was heir to. He said that he would not come back on earth again as he had cut successfully asunder all

the bonds of karma, but could *we* think of him as gone forever, as abiding eternally in the serenity of Parinirvana? Could *we* conceive of that wonderful, inexpressively impressive personality as carried away for ever from among us?

Not only the Buddha's personality but his superior intellectual insight was also the subject of inquiry among his disciples. If his moral purity so strongly appealed to the imagination of his followers who were like the rest of us ever prone to hero-worship, his analytical intellect which most deeply penetrated into the nature of things and laid bare all the mysteries of life could not but excite the wonder of his disciples. How could such a mind be merely human? It must have come directly from the source of all things if there is any such. Or there must be something more than human in this world, for if otherwise such a soul as the Buddha could not come among us. His passing must be only apparent, he must be living somewhere yet, his disappearance must be one of his innumerable contrivances of love just to show us that the sorrow of separation and dissolution is inherent in the nature of things, while in fact he is above all changes. Freedom from evil desires which set the wheel of karma agoing cannot mean mere extinction, absence of all things, which is negative, but there must be something in it to be positively affirmed, though our language may not be adequate enough to point it out affirmatively. As we read in the *Nirvana Sutra* the moon behind a cloud does not mean that she is gone forever, her temporal disappearance has in fact nothing to do with her real existence that is above our visual conditions. So with the Buddha, his passing away from us must be only an event of the phenomenal world, in the spiritual realm which is also the realm of truth and reason, the Buddha divested from all his physical encumbrances, must be eternally living. He was a unique figure while with us, and this uniqueness cannot be in vain.

That the Buddha was designated with so many titles while yet walking among us, the number of which ever increased after his Nirvana, proves sufficiently the naturalness of the questions cited just above. The ten appellations most commonly given to him are: 1. The Enlightened One (*Buddha* 佛), 2. One who hath thus gone (*Tathāgata* 如來), 3. One who is worthy of offerings (*Arhat* 羅漢), 4. One who is perfect in enlightenment (*Samyak sambuddha* 正偏智), 5. One who is perfect in deeds and knowledge (*Vidyacarana-sampanna* 明行足), 6. The Well-gone One (*Sugata* 善逝), 7. The Peerless One in the knowledge of the world (*Lokavidan-uttara* 世間解無上士), 8. The Controller of Man (*Purusha-damyasarathi* 調御大夫), 9. The Teacher of Gods and Men (*Shastadevamānasyanam* 人天師), and 10. The World-honoured One (*Lokajyestha* 世尊). The *Mahāyūtpatti* which is a kind of Buddhist dictionary in Sanskrit mentions eighty-one titles of the Buddha including the ten already referred to. Among the rest I may mention a few here: The Ocean of Merits (*Gunasagara* 功德海), The Saviour (*Tayi* 救世主), The Leader (*Nayaka* 導師), The Lord of the Law (*Dharmasvami* 法王), The Omniscient One (*Sarvajña* 一切智), The Serene One (*Shamita* 寂靜者), The Immaculate One (*Nirmala* 無垢), and so on.

So long as we are mortal, finite creatures, we are ever prone to worship great men, to worship divinity enshrined in them and operating through them. They have of course their weaknesses or peculiarities, but when their fleshy structures are finally blown away, the life, the power that used to shine out of them is now revealed in its full glory and strength. All that belonged to their flesh is forgotten, singularly forgotten. It may be due to the innate goodness of human nature, but the fact stands out most prominently that we are generally oblivious of our friends' shortcomings and prejudices when they are dead, and that we easily forgive

them for whatever faults they have committed while alive. In the case of a master or hero whose personality has already deeply impressed us, his good qualities are immeasurably enhanced; in other words his divine virtues shine forth and overwhelm us with their irresistible superhuman power. We bow to them without questioning origin. Indeed we contrive to give some intellectually and spiritually satisfactory interpretation to the source of this mysterious power which so compellingly demands our submission to it. The result is the deification of the master or hero. He grows differentiated from us ordinary mortals, not only in his mental qualities, but in his bodily form. Hence the Buddha's thirty-two major (三十二相) and eighty minor (八十種好) extraordinary marks of personal appearance.

When we know that this sort of superhumanisation or deification was already going on in Hināyāna Buddhism, we can realise that the process will not stop until it has reached its climax, that is, where our human hearts find a complete satisfaction of their religious yearnings. Siddhartha could not remain even as the Muni of the Śakyas, nor as a historical Buddha who preached the Fourfold Noble Truth (四聖諦) and the Eight Ways of Righteousness (八正道). He was to be made into an ideal Buddha transcending history or mere facts. It may be better to say that Siddhartha formed a point of crystallisation around which our spiritual yearnings coagulated and solidified, just as Christ formed such a point for his followers.

The physical uniqueness of the Buddha as I referred to before naturally presupposed his superhuman spiritual qualities. He is generally described as the owner of the following powers: the *Dasabala* (ten powers 十力), four sorts of *Vaiśaradyam* (usually translated "fearlessness" 四無畏), and eighteen uncommon virtues (十八不共法). As all these faculties were ascribed to the Buddha by followers of the Hināyāna,

we may infer how far the process of deification had been going on before the Mahāyāna conception of the Buddha was fully established by Nāgārjuna and Asanga.

Miracles are inevitable to religion. Human nature longs for them. A world so rigidly bound up in the law of causation that no miracles are possible, no supernaturalism is allowed, will be an extremely uninteresting place for us mortals to live in. When everything is prearranged, when one thing determines another, and all surprise, all unexpectedness is excluded, our sense of logic may be gratified, but our religious nature will revolt. Whether scientific or not, we are so constituted as to demand something supernatural, that is, something directly coming from the source of all things and not determined by a chain of causes and conditions. Miracles are essential. If the Buddha is endowed with so many superhuman qualities, mentally and physically, how can his life itself be devoid of miraculous deeds?

For these it is not necessary to come to Mahāyāna Buddhism, for the Hīnayāna is already full of them, showing that the process of deification began soon after the death of the Buddha, as well as that the so-called Hīnayāna Buddhism is by no means primitive or original Buddhism. To cite a few examples. When the Buddha was about to pass away, transfiguration took place, and the colour of his body grew exceedingly bright. When asked by Ananda how this was so, the Buddha replied that transfiguration took place twice in the life of the Tathāgata, when he attained Enlightenment and when he entered Parinirvana (般涅槃). As he was lying on the couch between twin sal-trees, suddenly they all burst forth into bloom though it was not the flowering season, and the blossoms scattered themselves over the body of the Tathāgata. Then the earth shook in six different ways; men and gods from the ten quarters of the universe filled the space about the departing Master, so that one could not find

room to stick even the point of a hair. What a miracle this!

The deification of the Muni of the Śakyas has thus been going on in various ways after his death, perhaps even while he was still alive. It was in vain for the Buddha even if he had any desire to avoid this form of supernaturalisation, as far as he himself was concerned, to check the inevitable course of human psychology which ever wants to take hold of something for its support, for its own unification, or for its transcendentalism. What Buddhists, Hīnayāna or Mahāyāna, conceived of the personality of their Master in regard to his physical, intellectual, and spiritual qualifications, was no extravagant outburst of the Indian imagination. To save the truth of the Dharma preached by the Buddha, as well as to fulfil the religious requirements of the human heart, the Buddha had to perform miracles and to be endowed with superhuman qualities both in his personality and spirituality.

All the stage-settings being now thus complete for the Buddha to pass from human to superhuman, it needed the Mahāyānists to give them the final touch. The Buddha was now Vairocana (盧舍那) or Amitabha (阿彌陀), or Dharmakāya (法身) as the case may be. His sermons were then attended with wonderful phenomena. A mysterious light shone forth from his crown, and his voice resounded through the ten quarters of the world, awakening all sentient beings from ignorance and folly. The gods, demigods, Bodhisattvas, Arhats, spiritual beings and the rest of the creation hastened to manifest themselves before the Buddha, praising, honouring, and worshipping him in the grandest possible style. The dramatic scene thus projected beggars description, and those who have ever read such Mahāyāna sutras as the *Saddharma-pundarika* or *Gandhavyuha* will at once see that the Buddha manifested here is no ordinary mortal subject to the laws of the world, but that he is really the Lord of all the universes. Miracle is no word to describe the phenomenon thus produced

by the spirituality of the Master. The superficial critics who try to find in Buddhism an empty, dreamy, abstracted theory of life called a philosophy of nothingness will be completely taken aback by the tropical richness and extravagant luxury of the Mahāyāna imagination.

Here we have the Mahāyāna Buddha in full development. How grand, how poetic, how mystical he is! Compared with the prosaic and altogether too logical concept of the Hīnayāna Buddha, how deep in thought and how rich in imagination and yet how intimately in contact with the religious cravings of human nature is the Buddha in the minds of the Mahāyāna followers of Buddhism.

As to the idea that the Buddha is the Dharma incarnate, that is, Dharmakāya, it was not probably consciously entertained by Śākyamuni himself, but that he was a Buddha, an enlightened one who was not conditioned by the law of birth and death, he cut completely asunder the bondage of karma, that he was the only honoured one above and below the heavens, and that he could by his will either prolong or shorten his earthly life, which means he was absolute master of his fate, points directly to his superhuman character. If this did not do so to the mind of the Buddha, they certainly did to his disciples, especially after his death. The ultimate problem of Buddhahood could be solved only when the Buddha was regarded as a superhuman being or a personal manifestation of the highest principle. In some respects we are also manifestations of the ultimate reason, for we are all in possession of the Buddha-nature as is taught in the Mahāyāna text of the *Mahāparinirvāṇa Sūtra* (涅槃經).

In the Pali text of the *Mahāparinibbāna Sutta*, according to Warren, the Buddha gave his final instruction to Ananda in the following words: "It may be, Ananda, that some of you will think, 'The word of the Teacher is a thing of the past, we have now no Teacher.' But that, Ananda, is not

the correct view. The Doctrine and Discipline, Ananda, which I have taught and enjoined upon you is to be your teacher when I am gone." In the Chinese translation of the Hinayāna text, we have that "even the diamond body of the Buddha passes away." The idea that the Buddha passes but the Dharma or Doctrine or Law remains goes well with the ordinary human point of view, but in the case of a supernaturally endowed personage, this idea is sure to be transformed, and the identification of the Buddha and the Dharma takes place. The result is what the *Srimālā Sūtra* endeavours to establish: that is, not only the Buddha is the Dharma itself, but the Saṃgha also has its reason of existence in the Buddha, indeed the Buddha means the unity of the Threefold Treasure; when you take refuge in the Buddha, you take refuge in all of the Triratna (or Threefold Treasure), Buddha, Dharma, and Saṃgha; whereas taking refuge in the other two of the Treasure is incomplete and leaves one still unsatisfied in one's inmost religious yearnings. When the Buddha was thus interpreted it was quite natural that the Threefold Treasure was considered to be united in one Buddha, and that where he was worshipped all the rest were included in him, that he was the main and sole stay of Buddhism as a system. Therefore, Mahākāśyapa exclaims in the *Mahāparinirvāṇa*, "O ye my fellow-disciples, you need not lament and cry so, this is not an empty world, and the Tathāgata lives for ever, he suffers no change; so does the Dharma and the Saṃgha." The Buddha chimes in, "The Tathāgata indeed abideth for ever, no change takes place on him, and he never entereth into Parinirvana."

This is the Mahāyāna idea intellectually developed, but the foreshadowings of it we find already in the Buddhology of the Mahāsāṃghika school, which was one of the two main divisions of Buddhism rising soon after the death of the Buddha. According to Vasumitra's *Samyabhedo-paracana-cakra*

(異部宗輪論)*, "The human Buddha who appeared in India was a temporal body and not a real one. The real body of the Buddha was obtained by him as the result of innumerable meritorious deeds he had practised through a long series of kalpas, and therefore it is infinite in duration and spiritual power. When others look at him, they are blessed, their evil passions are subdued, and they are saved from transmigration. Whatever he utters never fails to be in perfect accord with truth. This body of the Buddha will appear on earth whenever conditions are ready for him." The logical development of these ideas is Nāgārjuna's Double Body theory of the Buddha which is discussed at length and in several places in his treatise on Prajñāpāramitā. Before the Trikāya theory of Buddhahood came to be fully established, Nāgārjuna's served as a sort of passage through which the primitive conception of the Buddha had to walk. Its culmination later in the triplicity of Dharmakāya (法身), Nirmānakāya (應身), and Sambhogakāya (報身), as an established doctrine of Mahāyāna Buddhism, will be treated in another article in one of the coming issues of this magazine.

DAISETZ TEITARO SUZUKI

* The text exists both in Chinese and Tibetan translation. It is an important work describing different views held by the various schools of Buddhism concerning the Buddha's teaching, which arose in India during one or two centuries after the Nirvana. The passage quoted here is an abridged one.

AMIDA AS SAVIOUR OF THE SOUL

IN the conception of Amida, the Buddha of Eternal Light and Infinite Life, the True Sect (Shin-shu) which teaches the doctrine of salvation, finds its reason of existence. The name of Amida is first mentioned in the *Larger Sukhāvati-Vyūha Sūtra* ("the Land of Bliss"). When Buddha Śākyamuni once dwelt in Rājagriha, on the Mount of Grīdhra-kūta (the Peak of Vulture), with a large assembly of Bhikshus, the venerable Ānanda, having risen from his seat, spoke thus to the Blessed One:

"Thy organs of sense, O Blessed One, are serene, the colour of thy skin is clear, the colour of thy face bright and golden. As an autumn cloud is pale, clear, bright, and golden, thus the organs of sense of the Blessed One are serene, . . . Moreover, I do not know, O Blessed One, that I have ever seen the organs of sense of the Tathāgata so serene, the colour of his face so clear, and the colour of his skin so bright and golden before now. This thought occurs to me, O Blessed One: probably, the Tathāgata dwells to-day in the state of a Buddha, probably the Tathāgata dwells to-day in the state of a Mahānāga; and he contemplates the holy and fully-enlightened Tathāgatas of the past, future, and present." (*Larger Sukhāvati-Vyūha Sūtra*, p. 3., in the "Sacred Books of the East," Vol. XLIX.)

This question of Ānanda greatly pleased the Buddha.

"Well said! well said! Ānanda; excellent indeed is your question, good your philosophy, and beautiful your understanding! You, O Ānanda, arrived for the benefit and happiness of many people, out of compassion for the world, for the sake of the great body of men, for the benefit and happiness of gods and men, as you think it right to ask the

Tathāgata this matter." (*Op. cit.* p. 4.)

The fact is this: when the heart of Śākyamuni, filled with love for all mankind, was about to preach the doctrine of great bliss for the salvation of all beings, his face shone beautifully, and his whole figure became as serene as an autumn cloud, and inspired Ānanda to ask the Buddha the question as above cited. The word came from Ānanda's own lips, but the spirit of the Master was plainly visible in them. The heart of Śākyamuni, which reached the highest pinnacle of purification naturally moved Ānanda who was his beloved disciple, and made his heart reflect like a looking-glass what was going on in the Buddha's. Ānanda understood the supreme state of "mutual contemplation of the Tathāgatas." To get a good crop of grains, there must at first be a well-tilled field prepared for sowing seeds. So the appearance of a great spiritual movement in the world is to be preceded by well-cultivated minds that are ready to receive the doctrine of a Holy One; for then the latter will find it easy to penetrate thoroughly into their hearts. The time was ripe now, besides the monastic religion of self-enlightenment and penance, for the seed of a religion of salvation by faith to grow and bear fruit in the well-cultivated minds of the Mahāyāna Buddhists.

Thus was opened the way to the doctrine of salvation by faith. Before making the most excellent vows (*Pranidhānas*), as recorded in the *Larger Sukhāvati Sutra*, in presence of his Master Lokeśvararāja, (世自在王佛), Dharmakāra (法藏) still in his disciplinary stage, declared his intentions with these Gāthās (偈):

"May my country be just as the state of Nirvana, and without equal. I will pity and deliver all beings.

"May those who come to be born there from the ten quarters be pure and joyful, happy and at ease, when they arrive in my country. May Buddha witness that this is my true realisation! I make prayer for that desire, full of strength

and vigour. "May those Bhagavats of the ten quarters, whose wisdom is unimpeded, know my thought and practice! Even if I abide in the midst of poison and pains, I shall always practice strength and endurance, and be free from regret."

Then again, after having affirmed the forty-eight Prani-dhānas (vows or prayers), this Bhikshu Dharmakāra through the grace of Buddha recited these verses:

"If these prayers, surpassing the world, which I have made and by which I should certainly attain to the highest path, should not be fulfilled, may I not accomplish the perfect knowledge.

"If I should not become a great giver, so as to save all the poor, for immeasurable kalpas, may I not accomplish the perfect knowledge.

"If my name should not be heard all over ten quarters, when I attain to the path of Buddha, may I not accomplish the perfect knowledge.

"May I become the teacher of gods and men, having sought for the highest path, by generosity, deep and right meditation, pure wisdom and practicing the pure practice (*Brahmacarya*).

"The great light produced by the spiritual power [of the Tathāgata] shines over unlimited countries, and destroys the darkness of three [kinds of] defilement, and saves all beings from misfortune." (From the Chinese version. See Appendix I to "Anecdota Oxoniensia.")

Generally speaking, we may judge men by their desires and divide them into three groups: (1) those who only feather their nests at the sacrifice of others, (2) those who are satisfied with themselves, neither injuring nor benefiting others, and (3) those who sacrifice themselves for the sake of all mankind. The Bhikshu Dharmakāra was the greatest and deepest of the third group. He considered himself quite one

with all beings in the universe, and thought that no self-perfection could be attained without perfecting others thereby. In other words this means the attainment of infinite mercy, supreme wisdom and power, which are embodied in the person of a Saviour.

The number of his so-called *Pranidhanas* (vows or prayers) differs according to the texts, five of which exist in Chinese translations and the sixth is in Sanskrit known as the *Sukhāvati-Vyūha Sūtra*. They are sometimes counted forty-eight and sometimes twenty-four. The most important ones are those concerning (1) the attainment of enlightenment, (2) the attainment of infinite life and wisdom, (3) the glorification of his name, (4) faith as the reason of enlightenment, and (5) returning to the world for its salvation. Therefore, if one attains to the faith by hearing Amida's name as mentioned in the Sūtras and discourses, then one will surely be born in the Pure Land after death, and becoming an owner of infinite life and wisdom, will begin to manifest great activity to save all beings. These great vows he fulfilled by practising the Six Virtues of Perfection for innumerable kalpas. And it was just ten kalpas ago, so state the Sūtras, that he became Amida. So we read in the "Wasan" or Buddhist Hymns by Shinran Shōnin :

"Since He who is Infinite attained unto the Wisdom Supreme, the long, long ages of ten kalpas have rolled away, the light of His Dharmakāya is in this world eyes to the blind" (1).

"The Buddha of Infinite Light, together with the Bodhi-sattvas of Compassion and Wisdom, having taken the Ark of the Divine Promise that is voyaging on the ocean of birth and death, have gathered and saved mankind therewith." (286)

This being the case, the Saviour of the Shin-shu as the object of the faith may be said to resemble to a certain extent the God of Christianity. But Amida's attitude towards sin

is what distinguishes the Shin-shu from Christianity. The God of the latter is a God of love and justice, while the Buddha is mercy itself and nothing more. In the world the principle of karma prevails, and the Buddha never judges. The God of Judaism was represented by Christ to be the God of love, yet he is made to judge our sins and mete out punishments accordingly. Amida of the Shin-shu, however, knows only of infinite love for all beings, wishing to deliver them out of the eternal cycle of ignorance and suffering, in which they are found migrating. In Amida, therefore, there is no wrath, no hatred, no jealousy.

There is another aspect in the conception of Amida, besides the one we have already referred to; for he is to be interpreted also in the light of the fundamental principle of Buddhism. Amida, as the Tathāgata, naturally appears as a person embodying in himself the Absolute Truth, which is also infinite mercy and infinite wisdom. So we read in the *Wasan*, 85 and 53:

“Having great pity our Eternal Father lighteneth the dark night of ignorance, manifesting himself in that Land of Joy as the Buddha of Infinite Light which enlighteneth all the worlds with its immeasurable glory.

“Ten kalpas of ages have rolled away, since He who is Infinite attained unto the Wisdom. Yet before the myriads of the kalpas He was.”

So Amida, our Saviour, is an absolute being transcending time and space, and manifesting himself in the Pure Land, the only purpose of which is to save all sinful beings. In short, out of the absolute Buddha or the Dharmakaya has the Buddha of salvation appeared, and naturally, the spirit of Amida is in deep and intimate communion with the Absolute itself. And on our side, as we are also sharers in the being of the Absolute Buddha, we and Amida, must be said to be one in substance, only differing in functions.

When these fundamental ideas of Buddhism are understood, the Shin-shu conception of the faith and salvation characteristically different from that of Christianity grows intelligible. It is true that these thoughts are not consciously recognised with all their metaphysical implications and logical subtleties by followers of the Shinshu; for such is not at all necessary in their religious life. Do they not feel perfectly at home, with no sense of fear or humility, and in no way hesitatingly, when they come to an inner realisation that they are one in the Absolute? Do they not indeed feel as if they were filial sons to a father all pitying and infinitely lovable?

Thus we see that there are two aspects in the idea of Amida. First, Amida is the embodiment of the infinite mercy and wisdom which was obtained, according to the moral law of causation, by perfecting himself through discipline, by performing all that is required of man as a moral being, by accumulating all the merits needed for the salvation of all beings, so that when we believe in him we acquire all those virtues which will immediately be transferred to us and will perfect us. Secondly, Amida is conceived as a person embodying the absolute truth in its highest form, which we also realise in various degrees.

Practically considered, Amida as our Saviour is infinite in love, wisdom, and power; he is the culmination of our religious yearnings. Those who believe in him are thus saved from ignorance and suffering, gain enlightenment, and find in him a guide of their daily life.

We read in a book entitled *Anjin-ketsujo-sho*—"On the attainment of the Faith"—the author is unknown, but probably written by a contemporary of Shinran Shōnin, the founder of the Shin-shu): "He who sees the body of a Buddha sees also his mind. The mind of the Buddha is great love. The love the Buddha conceives for us penetrates into our bones and marrows, soaks thoroughly into our heart. It is

like unto a charcoal started to burn, we cannot get away from him even if we wanted; minds stained with the evil passions, or with covetousness, hatred and infatuation, are completely cleansed by the virtues of the Buddha. When the saved and the truth are identified, '*Namu-amidabutsu*' comes as a realisation."

In the *Wasan* we have: "Take refuge in the Mighty Consoler. Whenever His Mercy shineth throughout all the world, men rejoice in its gladdening light." (8)

"He who is Infinite never resteth; for, together with the Bodhisattvas of Compassion and Pure Reason, He laboureth that the souls of them that duly receive Him may have salvation, enlightening them with the light of His Mercy." (17)

"Though our eyes are so blinded by illusions that we discern not that light whereby He embraceth us, yet that great mercy forever shineth upon us and is not weary." (211)

As for Amida, infinitely wise, illuminating all the darkness of folly, and making us see things as they are, read the following stanzas from the *Wasan*.

"Seek refuge in the true Illumination, for the light of His Wisdom is infinite. In all the worlds there is nothing upon which His light shineth not." (2)

"The darkness of ignorance perisheth before His light. Therefore He is hailed as the Buddha of Radiant Wisdom. All the Buddhas and the threefold choir of sages praise Him." (9)

"The Buddha of that inexpressible Light that shineth into the worlds of the ten regions, forever enlightening the night of ignorance, hath most certainly opened the way of Nirvana to every man, who even for one moment rejoiceth in receiving His Holy Vow." (154)

Thirdly, as for Amida as embodying infinite power to

save all sentient beings we have the following *Wasan* :

"Seek refuge in the World-Honoured, for His divine power is almighty and beyond man's measure, being made perfect in inconceivable Holiness." (19)

"Great as is the Might of the Divine Vow of our salvation, so light is the heaviest of our sins. Immeasurable is the Wisdom of our Father, and therefore they that are stray, as also the weary, shall never be forsaken." (270)

"*Nembutsu* (念佛) means to think of Buddha, and to think of the Buddha is to think of the merits attained through the mysterious power of the great vows made by the Buddha, which cuts asunder for all beings their bonds of birth and death and makes them born in the Pure Land of immovable faith. When the mind of the devotee coincides with the great vows of the Buddha, all his being—mind, action, and speech—is born in the being of the Buddha and attains to his perfect enlightenment." (*Anjin-ketsujo-sho*.)

SHUGAKU YAMABE

THE BODHISATTVAS.

IN my previous article on "What is Mahāyāna Buddhism?" I said, "A Being who is on the road to Buddhahood is a Bodhisattva. From the Dharmakāya, the Absolute, come many Buddhas and Bodhisattvas which we find in the Mahāyāna pantheon, but never when contemplating these gods and divinities must it be forgotten that all beings are divine, all may become gods, all are on the path of deliverance." This gives a different idea to the popular conception of "gods." The popular conception of the so-called heathen gods is that the gods always represent supreme, superhuman divinities having the qualities of the godhead, the Absolute itself. But in Mahāyāna, this conception of the gods is incorrect, the gods are Buddhas and Bodhisattvas who have themselves evolved from lower states. A Buddha must have gone through many existences and have lived in lower and in higher states. This shows at once that the Buddhist conception of a "god" is quite different from the popular conception of Oriental gods which is held in Western countries.

A Bodhisattva is a future Buddha, one whose essence is perfect knowledge; that is to say, he is a being who through all his existences is destined some time to be a Buddha, but until that time perfect knowledge (*prajñā*, 般若) is still undeveloped in him. He exerts himself not for his own good or salvation but for the good of others. From this developed the idea of offering prayers for help to the Bodhisattva, and this again easily led to worship. Not only, however, is the Bodhisattva a manifestation of the Dharmakāya the Absolute; but the Bodhisattva has arrived at a stage which we have yet to reach, at a realisation which we have yet to attain;

and therefore we look up to him in respect and reverence, and even offer prayers to him, since by his own desire he wishes to help other beings. What I wish to show is that the worship of the Mahāyāna Buddhas and Bodhisattvas did not begin as a worship pure and simple of a God, supreme and almighty, but that this worship was a process evolved from respect and reverence, and from requests for the Buddhist saint to give his aid to help spiritual development. While the popular conception of the ignorant masses later deteriorated into ordinary worship, I wish to emphasise that the conception of the Buddhas and Bodhisattvas did not originate according to the outline of a "god," but had its origin of worship in an entirely different philosophical conception, and among comparatively ignorant Mahāyāna followers, I find quite prominent the conception of individual Bodhisattvaship, the goal of attaining this exalted state upon realising the truth of existence.

We find something similar to this in the Roman Catholic Church. The Catholic saint started as a man in the midst of men, not of gods; by his greatness or goodness or kindness, he obtained an exalted position in the minds of his fellow-men and was revered and respected and admired. But as time went on, this admiration and reverence took the form of worship, and we have as a result the communion of saints of the Catholic Church, who receive adoration and worship and who receive petitions of help from their devotees. In Mahāyāna Buddhist temples, as in Catholic churches, we see candles lighted before the figures of the saints, and flowers and incense offered before them, and worshippers bending the knee and telling the rosary and murmuring prayers of praise and petition. Yet just as the Catholic does not believe that the saints have the powers and attributes of the supreme God, neither do the Buddhist worshippers look upon their Bodhisattvas in the same light that a Christian looks upon the

supreme God or the Mohammedan worshipper looks upon Allah. On the contrary, we often find a homely familiarity practised towards the most popular of these Bodhisattvas and a prevailing thought that they still have left to them many of the feelings, thoughts, and sentiments of an earthly man.

Besides these great Bodhisattvas who have taken on divine aspects through the worship of their admirers so that they have become the so-called gods of the Mahāyāna pantheon, we have another class of Bodhisattvas, those indeed who are historical characters, great teachers who manifested many of the qualities and perfections of a Bodhisattva while they lived on earth. Such were Nāgārjuna, Aśvaghosha, Asanga, and Vasubandhu. This is the logical consequence of the conception of the Dharmakāya as held by the Mahāyānists. For does not the Dharmakāya "universally respond to the spiritual need of all sentient beings in all times and in all places and at any stage of their spiritual development? And is it not considered by the Buddhists that all spiritual bodies, whatever their nationality and personality, are the expressions of the one omnipotent Dharmakāya?"

Let us now consider the work of a Bodhisattva. As we have seen before, the Bodhisattva is a being who seeks not his own good but that of his fellow-beings. If he wished, with the realisation of truth which he has, he could enter at once into Nirvāṇa and leave behind him forever the contemplation of evil and misery. But unlike the Śrāvaka and the Pratyekabuddha of the Hīnayāna, he refuses to do this and will not seek Nirvāṇa until all his fellow-beings have also come to their freedom. Therefore, he steps aside, as it were, and stands on the path to Nirvāṇa to help others below him. The Bodhisattva is also willing to turn over the karma of his own good action for the purpose of assisting his fellow-beings. This turning over of his own merit is called "*pari-namana*," in Sanskrit (廻向). When beings try to throw off

the fetters of ignorance, then they find a Bodhisattva ready to aid them and turn over for their benefit his own good deeds. He stands therefore to the Mahāyānists as the highest possible conception of a manifestation of the Dharmakāya, which is in essence mercy and goodness.

In Hīnayāna Buddhism the conception of the Bodhisattva is also found, but more limited in its conception. All Buddhas were Bodhisattvas in their former lives, but the Hīnayāna did not teach that every one may become a Buddha. This, as I have said before, is the characteristic feature of Mahāyāna; for Mahāyāna says there is no being so humble that it may not aspire to be a Bodhisattva and eventually a Buddha; indeed we have our Bodhisattvahood latent within us, for are we not all manifestations of the Dharmakāya?

The Bodhisattva has certain desires which arise in his heart. According to Vasubandhu these ten desires or *Pranidhānas* (願) are as follows:*

"1. Would that all the merits I have accumulated in the past as well as in the present be distributed among all sentient beings and make them all aspire after supreme knowledge, and also that this my *Pranidhāna* be constantly growing in strength and sustain me throughout my rebirths.

"2. Would that, through the merits of my work, I may, wherever I am born, come in the presence of all Buddhas and pay them homage.

"3. Would that I be allowed all the time to be near the Buddhas like shadow following object, and never to be away from them.

"4. Would that all Buddhas instruct me in religious truths as best suited to my intelligence and let me finally attain the five spiritual powers of the Bodhisattva.

*Quoted from D. T. Suzuki's *Outlines of Mahāyāna Buddhism*, pp. 308-310. See also L. de la Valée Poussin's article on "Bodhisattva" in *Hastings' Encyclopedia of Ethics and Religion*, p. 745.

"5. Would that I be thoroughly conversant with scientific knowledge as well as the first principles of religion and gain an insight into the truth of the Good Law.

"6. Would that I be able to preach untiringly the truth to all beings, and gladden them, and benefit them, and make them intelligent.

"7. Would that, through the divine power of the Buddha, I be allowed to travel all over the ten quarters of the world, pay respect to all the Buddhas, listen to their instructions in the Law, and universally benefit all sentient beings.

"8. Would that, by causing the Wheel of the Immaculate Law to revolve, all sentient beings in the ten quarters of the world who may listen to my teachings or hear my name, be freed from all passions and awaken in them the heart of intelligence (*Bodhicitta*).

"9. Would that I all the time accompany and protect all sentient beings and remove for them things which are not beneficial to them and give them innumerable blessings, and also that through the sacrifice of my body, life, and possessions I embrace all creatures and thereby practise the Right Law.

"10. Would that, though practising the Law in person, my heart be free from the consciousness of compulsion and unnaturalness, as all the Bodhisattvas practise the Law in such a way as not practising it yet leaving nothing unpractised; for they have made their *pramudhānas* for the sake of all sentient beings."

There are ten stages or *bhūmi* (十地) of the Bodhisattva. These may be read of in Suzuki's *Outlines of Mahāyāna Buddhism*, Chapter XII, and in L. de la Vallée Poussin's article in the *Encyclopedia of Religion and Ethics*, pp. 743-748. Briefly the stages are: 1. *Pramuditā* (歡喜地), the stage of joyfulness; 2. *Vimalā* (離垢地), the stage of purity; 3. *Prabhakarī* (發光地), the stage of brightness of mind and heart;

4. *Arcismatī* (燄慧地), the stage of radiant energy; 5. *Sudurjayā* (難勝地), the invincible stage or the stage of command devoted to meditation; 6. *Abhimukhī* (現前地), the stage for the preservation of intelligence; 7. *Dūrangamā* (遠行地), the stage of going far away, when he goes still further in the path of knowledge; 8. *Acala* (不動地), the immovable stage, where the Bodhisattva passes beyond the world of becoming; 9. *Sādhumatī* (善慧地), the stage of goodness; and 10. *Dharmameghā* (法雲地), the stage of the clouds of Dharma, where the Bodhisattva has now attained to the knowledge of all things and has arrived at the summit of all activities. He is now a true Buddha, a being of love and wisdom, a true reflection of the Dharmakāya. An aspirant to Bodhisattvaship can comparatively easily attain the first seven *bhūmis*. He who wishes to become a Buddha must not only pass through these ten stages or *bhūmis*, but by right meditation, works, and vows, must progress ever further on the path. Compassion or love together with wisdom are the greatest virtues of the Bodhisattva, all others are inferior to these. But the Bodhisattva also practises all the other virtues and above all he works, works for the good of others. In fact, there is no other, since all are one in the Dharmakāya.

Sometimes one may find it difficult to distinguish the Buddha from the Bodhisattva inasmuch as reverence and adoration are paid to the latter in the same manner as to the former in the practical psychology of most of the Mahāyāna followers. But in theory or at least as far as Buddhist dogmatics are concerned, the distinction is definite enough; for the Buddha is the one who has reached the summit of perfect knowledge and perfect conduct and whose every thought and act is conducive to the spiritual welfare of all beings, but the Buddha himself may have no special intention to do anything for them. We may say that he is the perfect incarnation of the Dharmakāya, or that he is the perfect idealisation of

humanity. Either way, he is the highest being and the limit of evolution; he is then regarded as being in possession of the ten powers (十力), four forms of fearlessness (四無畏), and eighteen extraordinary qualities (十八不共法). The Bodhisattva as a future Buddha is still on his way to perfection. As long as he never fails to practise the six virtues of perfection (*paramitas* 六波羅密), he is practically a Buddha. Yet in him there may be a trace of effort, a desire to become a higher being, even when this has no selfish motives behind it. In his inmost consciousness there may still be lurking the idea of practising goodness for his fellow-beings, while in the Buddha there are no conscious efforts of doing anything good for others; he moves as he wills, and the whole world is glorified; he opens his eye, and the past, present, and future are seen to be a continuum of beatification. There are no beings to be delivered from misery, yet when the Buddha speaks, what a heavenly joy they feel! and each after his own manner is embraced in the ray of enlightenment, while the Buddha himself uttered just a word or two. The Bodhisattva is a being destined to be a Buddha and given assurances for it by the Buddha, and so far he is nearer to us, being more human, and more intelligible to us. In essence he is a Buddha just as we ourselves are, but in practical life he walks so intimately with us and among us, ever leading us on the higher and nobler path of love and wisdom, and furnishing us with living earthly examples of Buddhahood.

Let us conclude by considering one of the greatest Bodhisattvas in Mahāyāna Buddhism. I mean Mañjuśrī or Monju (文殊) as he is known in Japanese, who personifies intelligence and wisdom. Mañjuśrī is supposed to be not only an ideal but to have had his origin in history and to have introduced Buddhism from India into Nepal. We do not know how much truth there is in this story, but the fact is that he is the patron and ideal of Mahāyāna Buddhism. His

image is invariably found in the meditation halls of the Zen temples in Japan; this is set up in order that the monks sitting on their mats in the act of meditation may have before them the representation of one who was such a mountain of wisdom and illumination. He is often represented in the triad of Śākyamuni, Fugen, and Monju. Where Monju represents wisdom, Fugen or Samantabhadra (普賢) represents love and is often seen seated upon an elephant on the right side of the Buddha and Monju seated upon the left on a lion. While Monju has a masculine appearance, Fugen is more feminine and often in Japan is spoken of as a woman.

In this trinity of Buddha, Mañjuśrī, and Samantabhadra, the central doctrine of Mahāyāna Buddhism is most symbolically expressed. Intelligence alone is not enough, love must coöperate with it, in order to accomplish the most sublime work of universal salvation. Love is the mother and intelligence the father, and these two are perfectly united in the person of the Buddha. This is really the principal topic of the *Avatamsaka Sutra*, especially of the chapter entitled, "The Entrance into the Spiritual World," which corresponds to the Nepalese *Gandavyūha*. In this Sutra Sudhana (善財) is the chief figure who inspired by Mañjuśrī goes through a long spiritual pilgrimage. He interviews all kinds of people, men and woman, kings and ascetics, men of immense wealth and women somewhat disreputable, but all of whom are philosophers and saints in their own ways. He finally comes to Maitreya (彌勒), the last of the long series of fifty-three teachers, each of whom has given him enlightening instructions according to his or her spiritual insight. Maitreya after teaching the pious pilgrim in religion advises him to go back to Mañjuśrī, for it was through his mysterious ways that Sudhana was able to get instructions from the various philosophers. When he thinks of Mañjuśrī with singleness of heart, the Bodhisattva suddenly appears to him, and teaches

him to practise the deeds (行) and resolves or desires (願) of Samantabhadra. Sudhana, here throughout depicted as a youth seeking the light of truth, is no less than a manifestation of Mañjuśrī himself, who, through the instructions of Maitreya, the future Buddha, now enters upon the path of spiritual life, which is love and wisdom.

One significant fact in the pilgrimage of Sudhana which must not escape our notice is that so many of the teachers this young Buddhist seeker of truth approached for enlightenment were women. Oriental people are generally imagined by the Westerners to be indifferent to the dignity and virtue of womanhood, but that this view is incorrect is most eloquently proved by Sudhana's religious pilgrimage. Before he comes to Maitreya, he is embraced in the love of Māyādevī (摩耶), for without her sanctifying love he could not appear in the presence of the future Buddha. "Eternal femininity" thus finds expression in the conception of the Bodhisattva.

The best example of this is seen in the popularity of the cult of Kwannon (or Kwan-yin in Chinese, 觀音菩薩). Originally Kwannon was not a goddess, but a god, known as Avalokiteśvara. In the *Saddharma Pundarika* (法華經), he is referred to as a great Bodhisattva, and out of the fulness of his heart he manifests himself in thirty-three different forms in order to save every being who approaches him with a prayerful attitude of mind. Probably this qualification on his part, that is, his great, all-embracing compassionate heart (*Mahākarma*, 大悲) transformed him into a woman in the minds of the devotees. Nowadays both in China and Japan, no one, except scholars, ever realises that Kwannon is anything but a female Bodhisattva. Kwannon to the popular eye corresponds to the Christian conception of Maria, the mother of God; in fact the so-called "Nursing Kwannon" (子守觀音) is no other than "Maria with Infant Child."

BEATRICE LANE SUZUKI

SHINRAN, THE FOUNDER OF THE SHIN-SHU *

IT is a singular fact that though many of the earlier Buddhist Scriptures have been translated by competent scholars, comparatively little attention has been paid to later Buddhist devotional writings, and this although the developments of Buddhism in China and Japan give them the deepest interest as reflecting the spiritual mind of those two great countries. They cannot however be understood without some knowledge of the faith which passed so entirely into their life that in its growth it lost some of its own infant traits and took on others rooted no doubt in the beginning in India but expanded and changed, as the features of the child may be forgotten in the face of the man and yet perpetuate the unbroken succession of heredity. It is especially true that Japan cannot be understood without some knowledge of the Buddhism of the Greater Vehicle (as the developed form is called); for it was the influence that moulded her youth as a nation, that shaped her aspirations, and was the inspiration of her art, not only in the written word but in every art and higher handicraftsmanship that makes her what she is. Whatever centuries may pass or the future hold in store for her, Japan can never lose the stamp of Buddhism in her outer or her spiritual life.

The world knows little as yet of the soul of Mahāyāna Buddhism, though much of its outer observance, and for this reason a crucial injustice has been done in regarding it merely as a degraded form of the earlier Buddhism, a rank off-shoot

*This was originally written as "Introduction" to Prof. Shugaku Yamabe's "Wasan" translation. It is here reproduced with such alterations as are necessary to make it an independent article.—Editors.

of the teachings of the Gautama Buddha, a system of idolatry and priestly power from which the austere purity of the earlier faith has passed away.

The truth is that Buddhism, like Christianity, in every country where it has sowed its seed and reaped its harvest, developed along the lines indicated by the mind of that people. The Buddhism of Japan differs from that of Tibet as profoundly as the Christianity of Abyssinia from that of Scotland, yet both have conserved the essential principle.

Buddhism was not a dead abstraction but a living faith, and it therefore grew and changed with the growth of the mind of man, enlarging its perception of truth. As in the other great faiths, the ascent of the Mount of Vision reveals worlds undreamed and proclaims what may seem to be new truths but are only new aspects of the Eternal. Japanese Buddhists still base their belief on the utterances of the Buddhas, but they have enlarged their conception of the truths so taught, and they hold that the new flower and fruit spring from the roots that were planted in dim ages before the Gautama Buddha taught in India and have since rushed hundred-armed to the sun. Such is the religious history of mankind and Buddhism obeys its sequence.

The development of Mahāyāna Buddhism has been often compared with that of the Christian faith from the Jewish, but it may be better compared with the growth of a sacerdotal system from the simplicities of the Gospel of St. Mark. That the development should have been on the same lines in all essential matters of symbol and (in the most important respects) of doctrine modified only by Eastern habits of thought and environment is a miracle of coincidence which cannot be paralleled in the world, unless it be granted that Christianity filtering along the great trade routes of an earlier world joined hands with Buddhism in many unsuspected ways and places. Evidence is accumulating that this is so, and in

a measure at present almost incredible. And if it be so, if it be true that in spite of racial distinctions, differences of thought and circumstance, the religious thought of East and West has so many and so great meeting points, the hope of the world in things spiritual may lie in the recognition of that fact and in a future union now shadowed forth only in symbol and in a great hope. This however is no essay on Buddhism, either earlier or later, and what I have said is necessary to the introduction of the *Jodo-Wasan*, or Psalms of the Pure Land which were composed by Shinran, the founder of the Shin Sect, and which are a part not only of the literature but also of the daily worship and spiritual life of Japan.

Buddhism passed into Japan from China and Korea about 1320 years ago, in or about the year 552 A.D. It adapted itself with perfect comprehension to the ideals of the Japanese people, inculcating among them the teachings of morality common to the great faiths with, in addition, the spiritual unction, the passion of love and sympathy, self-devotion and compassion in which Buddhism and Christianity are alike pre-eminent. The negative side of Buddhism, with its passionless calm and self-renunciation is the only one that has been realised in the West, and the teachings of Mahāyāna which have borne fruit and flower, visible to all the world, of happiness, courtesy, kindness in the spiritual attitude of a whole people, have never received the honour which was their due.

For with the Buddhist faith, there came the germ of the belief that the Gautama Buddha in his own grandeur bore witness to One Greater—the Amitābha or Amida Buddha,—that One who in boundless Light abideth, life of the Universe, without colour, without form, the Lover of man, his Protector and Refuge. He may, he must, be worshipped, for in Him are all the essential attributes of Deity, and He, the Saviour of mankind, has prepared a pure land of peace for his servants, beyond the storms of life and death. This belief

eventually crystallised and became a dogma in the faith of the Pure Land, known in Japan as Jōdo Shinshu, a faith held by the majority of the Japanese people. It is a belief which has spread also in Eastern Siberia, many parts of China, Hawaii, and in fact wherever the Japanese race has spread. And the man who stated this belief for all time was Shinran Shonin.

He was born in the year 1175 A. D. near City-Royal Kyoto, the ancient capital of Japan. He was a son of one of the noblest families, in close connection with the Imperial House, and had it not been for the passion for truth and the life of the spirit which consumed him, his history would have been that of the many other brilliant young men who sank into mere courtiers—"Dwellers above the Clouds," as the royalties and courtiers of the day were called among the people. But the clear air above the clouds in which his spirit spread its wings was not that of City-Royal, and the way opened before him as it has opened before many a saint of the Christian Church, for while still a child he lost both his parents, and so, meditating on the impermanence of mortal life and seeing how the fashion of this world passes away, he abandoned his title and became a monk in one of the noble monasteries, whose successors still stand glorious among the pine woods above Lake Biwa.

These were not only monasteries but seats of learning as in Europe in the Middle Ages, and here the Doctrines were subjected to brilliant analysis and logical subtleties which had almost superseded the living faith. In that cold atmosphere the spirit of Shinran Shonin could not spread its wings though for twenty years he gave his thoughts to its empty glitter. Therefore, at the age of twenty-nine he cast it all behind him and in deep humility cast himself at the feet of the great teacher Honen, who in the shades of Higashiyama was setting forth the saving power of the Eternal One who abideth in the

Light and in whom is no darkness, the Buddha of Boundless Light. And in this place and from this man Shinran received enlightenment.

Life now lay before him as a problem. Unlike as the two men are in character and methods, his position resembled that of Martin Luther on quitting the Church of Rome. For the Buddhist monastic rule requires its members to be homeless, celibate, vegetarian, and here, like Luther, Shinran joined issue with them. To his mind the attainment of man lay in the harmonious development of body and spirit, and in the fulfilment, not the negation of the ordinary human duties. Accordingly, in his thirty-first year, after deep consideration he married the daughter of prince Kujo Kanezane, Chief Minister of the Emperor and head of one of the greatest houses in Japan, and in that happy union he tasted four years of simple domestic joy during which a son was born to him. Then the storm broke.

Trouble was stirred up by the orthodox Buddhist Church with evil reports which reached the ears of the Emperor and Shinran was sent into banishment in the lonely and primitive province of Echigo, a terrible alternative for a man of noble birth, and refined culture. He took it however with perfect serenity as a mission to those untaught and neglected people and into their darkness he brought the light of the Father of Light, and the people flocked to the warmth and wonder of the new hope, and heard him gladly. The story is told by a contemporary whom I have thus rendered; "In the spring of the third year of the era of Kennin, the age of Shinran Shonin was twenty-nine. Driven by the desire for seclusion he departed to the monastery of Yoshimizu. For as his day was so remote from the era of the Lord Buddha and the endurance of man in the practice of religious austerity was now weakened, he would fain seek the one broad, straight way that is now made plain before us, leaving behind him the more devious

and difficult roads in which he had a long time wandered. For so it was that Honen Shonin, the great teacher of the Doctrine of the Land of Pure Light, had taught him plainly of the inmost heart of the Faith raising up in him the firm foundation of that teaching. Therefore he certainly received at that time the true meaning of the Divine Promise of universal salvation and attained unto the imperishable faith by which alone the ignorant can enter into Nirvana without condition or price.

"From the province of Echigo Shinran passed onward to that of Hitachi, and entered into seclusion at Inada, that little village of the region of Kasama. Very lonely was his dwelling, yet many disciples sought after him, and though the humble door of the monastery was closed against them many nobles and lesser persons thronged into the village. So his hope of spreading abroad the Holy Teaching was fulfilled, and his desire to bring joy to the people was satisfied. Thus he declared that the revelation vouchsafed to him in the Temple of Rokkaku by the Bodhisattva of Pity was indeed made manifest."

It is that revelation which speaks in the Psalms (*Wasan*)—the love, aspiration, passion for righteousness and humility, which are the heart of all the great religious utterances of the world.

"Alas for me, Shinran, the ignorant exile, who sinks into the deeps of the great ocean of human affections, who toils to climb the high mountains of worldly prosperity, and is neither glad to be with them who return no more to illusion, not takes delight in approaching more nearly to true enlightenment. O the pity of it. O the shame of it!"

This cry alternates with the joy of perfect aspiration, and it is that which keeps those Psalms in warm human touch with the spirituality that is neither of race or time, but for eternity.

He was sixty-two years of age when he returned from exile to City-Royal and though he made it his centre it was his home no more. He wandered from place to place, teaching as he went, after the manner of the Buddhas. At the age of ninety his strength suddenly failed, and the next day he passed away in perfect peace.

Such were the outward events of his life; his own writings must give the history of his soul. His teachings today are spread far and wide in the land of his birth, and are an inspiration to millions within and without its shores. In him was the harmonised spirit of Buddhism at its highest, woven warp and weft with the Bushido that was the spirit of Japan. Those who can enter into the heart of Shinran Shonin will have gained understanding of the heart of a mighty people which is said to be impossible of Western reading, and yet in its essentials is simple as the heart of a child.

L. ADAMS BECK

THE AVATAMSAKA SUTRA (KEGON-KYO)

(*Epitomised*)

CHAPTER IV

AT that moment all the Bodhisattvas (菩薩) and Devarājas (天王) that were assembled to listen to the various doctrines of the Buddha conceived an idea to ask him questions concerning them, when, through the miraculous power of the Buddha, the following gāthās were heard rising from among the offerings :

By virtue of the discipline practised throughout innumerable kalpas,

The Buddha obtained enlightenment by himself, and appeared on earth,

And in the innumerable kalpas that are to follow,

He will be like unto rain and cloud to the parching world.

He giveth all beings power by putting an end to their doubts,

He giveth them the bliss of perfect enlightenment by brushing off all the sufferings of life.

The Bodhisattvas innumerable,

Folding their hands with singleness of heart look up to
* the Most Exalted One.

May we be blessed,

By entering truly upon the path of the Dharmarāja
(法王),

By abiding immovably in this exalted state,

And by witnessing the Buddha's infinite virtues!

The Buddha-land is as limitless as the ocean ;
A world of sentient beings is also as boundless as the
ocean,
The world of spirituality is absolutely beyond human
comprehension,
And the means by which all sentient beings disciplined
by the Buddha are infinite ;—
May we be informed of all these !

The Buddha who read all these thoughts entertained by
the Bodhisattvas emitted from his countenance rays of spiri-
tuality infinitely majestic. These rays filled all the worlds,
formed all the worlds, poured out blessings like clouds over
all worlds, and expounded the holy doctrines of the Buddha
for the sake of the Bodhisattvas, who through these rays were
enabled to see into the World of Lotus-Treasure infinite in
extension. The Bodhisattvas, by virtue of the miraculous
power of the Buddha and enveloped in these rays, sang as
follows :

Teaching all sentient beings through innumerable kalpas,
The Buddha hath now attained perfect enlightenment,
This inmost heart and pure faith are solemnly guarded,
Fulfilling all the deeds belonging to the Bodhisattva,
He resteth in the power indescribably solid.

His exquisite voice resoundeth all through the ten quarters
of the universe,

Filling up all the minds with the wisdom of Truth ;
Therefore, O ye, sons of the Buddha, who are in posses-
sion of innumerable excellent virtues, come unto Tathā-
gata (如來),

Who now preacheth the Vows made by all the Buddhas
past, present, and future,
And in whose one sentence are embodied innumerable
holy Scriptures.

Think of the ocean of wisdom in the Buddha's possession,
How limitless ! how glorious !
The Law of Absolute Truth is revealed there in its
perfection,
Universally illuming all the holy doctrines.

CHAPTER V

At that moment all the Bodhisattvas, limitless in number,
with all their retainers came from all the quarters to the holy
assemblage, and bathed by the rays of spirituality they all
sang out :

The light of the Buddha,
With a voice most exquisitely melodious,
Preacheth about the deeds of the Bodhisattva ;
These merits abounding,
Have filled every quarter of the world.

In every one of these rays there are innumerable rays,
The Buddha's mercy and compassion, who can fathom
its limits ?

To see all things with an eye of wisdom,
This is where a son of the Buddha abideth.

All the Buddha-lands are revealed at the point of a
single hair,
And all the worlds are shaken,
And yet there are no beings cherishing any sense of fear.

In every particle of dust there are present Buddhas in-
numerable,
Revealing innumerable worlds of indescribable sublimity ;
And they are perceived in one thought,
And all the kalpas past, present, and future are also
manifested in one thought :

This the spiritual power of the Buddha, how free and unobstructed !

The deeds of Samantabhadra (普賢) are fulfilled in perfection,

And all sentient beings are thereby thoroughly cleansed,
O ye, sons of the Buddha, through the power of his spiritual freedom,

Every particle, even the smallest roareth like unto a lion.

At that moment the Bodhisattva Samantabhadra, through the miraculous power of the Buddha, looked into all the worlds and all the deeds and desires and pleasures of sentient beings, he also looked upon all the Buddhas past, present, and future. Having finished the survey he spoke to the congregation of the great Bodhisattvas gathering like the ocean : " O ye, sons of the Buddha, the rise and fall of all the Buddha-lands, and the wisdom of the Buddhas which is free from defilement,—these are beyond the limits of our understanding. But, by virtue of the miraculous power of the Buddha, I will now preach to you concerning the holy doctrines of the Buddhas to make all sentient beings enter into the Buddha's wisdom as deep as the ocean."

Samantabhadra then rose from his meditation, deep and far-extending, when the world shook in six different ways and the brilliant golden coloured clouds decorated with the precious treasures spread all over the sky, and made all sentient beings feel within themselves a sense of repose and joy. Every hair-hole in the body of the Tathāgata and the variously illuminating rays sang forth in the following gāthās :

The Bodhisattva Samantabhadra manifesting himself in all the Buddha-lands,

Sitteth on a Lion-seat ornamented with sacred lotus-flowers ;

And again manifesting himself in infinite forms,

Practising all the meritorious deeds also countless in number,

He preacheth the Law with a most exquisite voice and in perfect eloquence.

The reason why he enjoyeth such a wonderful power of freedom,

Is because he hath grasped the very principle of the vows originally made by the Buddha ;

His apparent body, like unto empty space,

Cometh from the suchness of things and dependeth not upon the Buddha-land :

In order to teach all beings according to their endowments, He manifesteth himself in infinite forms.

At that moment the Bodhisattva Samantabhadra wishing to gladden the hearts of the audience, recites the following gāthās :—

While the wisdom of the Buddha is as deep and his merits are as boundless as the ocean,

Reaching the limits of the Buddha-lands which extend infinitely,

Each imagines, according to his vision and capacity,

That the Wheel of the Law is made to revolve just for his own sake.

As all sentient beings are as unfathomable as the ocean, So is the spirituality of Buddhahood beyond the understanding.

All beings are ever hankering after evil things, and attached to falsehoods,

And are unable to understand the truth that knoweth no equal.

When your minds are fed in the spring of merits,

And come in contact with the wise,
 You always put yourselves under the protection of all
 the Buddhas,
 Whereby ultimately realising the true wisdom.

Those who are kept away from every flattery are pure
 in heart,
 Whose compassion knows no limits, and whose faith is
 ever progressive,—
 They will listen to the Law and be blessed with infinite
 joy.

All the Buddha-lands and all the Buddhas themselves,
 Are manifested in my own being, freely and without
 hindrance,
 And even at the point of a single hair a Buddha-land is
 perceivable.

At that moment Samantabhadra addressed to the as-
 semblage of the Bodhisattvas, thus: "O ye, sons of the
 Buddha, every one of the world is made up from a combina-
 tion of causes and conditions as innumerable as particles of
 dust. Either through the miraculous power of the Buddha,
 or from the naturalness of things, or from the karma (業) of
 sentient beings, or from the power inherent in the enlightened
 minds of the Bodhisattvas, or as the result of the meritorious
 deeds accumulated by the Buddha, all the worlds countless in
 number, have come into existence."

Then the Bodhisattvas recited more gāthās:
 The spiritual state of all beings is beyond comprehension,
 And from their karma arise all kinds of worlds;
 When the minds are polluted the country grows defiled,
 As their karma varies so do their worlds.

When a Bodhisattva practiseth the deeds of mercy (or
Samantabhadra),

His walk will be in a world always pure and immaculate,
And his merits are like those of the Buddha,
Giving birth to infinite worlds like those of the Tathāgata.

The Buddha-lands as innumerable as particles of dust,
Are raised from one thought cherished in the mind of
the Bodhisattva of mercy (*Samantabhadra*),
Who, practising meritorious deeds in numberless kalpas,
hath led all beings to the Truth ;
A Buddha-land resteth in every particle of dust,
And the spirit of the Buddha like a cloud covereth and
protecteth it.

All the Buddha-lands rise from one's own mind,
And have infinite forms,
Sometimes pure, sometimes defiled they are in various
cycles of enjoyment or suffering,
All things are ever revolving and ever changing.

The ocean of karma defies measurement,
And even at the end of a single hair,
Buddha-lands, infinite and boundless, are seen in full
decoration.

From time out of mind Samantabhadra (普賢) hath come
in contact with the wise and holy,
And hath practised all deeds pure and miraculously free,
Whereby all beings without exception are bathed in a
spring of mercy,
And all the Buddha-lands are on that account thoroughly
cleansed.

With a heart infinitely pure and immaculate,
He firmly believeth in the Buddha ;

As the power of salvation hidden in Patience (*Kṣanti*
𑖦) is free from defilement,
So all Buddha-lands expanding like the ocean are most
exquisitely decorated.

The Bodhisattva Samantabhadra further talked about the
appearance of the Buddha on earth in this wise :

With means countless in number,
Creating all the Buddha-lands,
In response to the yearnings of sentient beings,
The Buddha hath come to the world.

The spiritual body of the Tathāgata is incomprehensible,
With no form, with no materiality, nothing is comparable
to it ;

However, he assumeth a form for the sake of sentient
beings,
Whereby making himself visible to those who receive his
instructions.

He preacheth sometimes the vehicle incomprehensible,
Sometimes the One Buddha Vehicle ;
For in response to the yearnings of sentient beings,
He knoweth infinite ways of leading them to the Truth.
He who hath attained perfect enlightenment all by himself,
Saveth sometimes only the chosen few,
But sometimes beings numberless he delivereth in a
period of one thought.

The Buddha's voice reacheth throughout the ten quarters
of the world,

In response to the yearnings of all beings,
And never ceaseth even to the end of eternity.
Rising from the overflowing ocean of mercy,
And exhausting all possible means of deliverance,
The Buddha revealeth himself to the eyes of all beings.

Then the Bodhisattva Samantabhadra proceeded to talk about the Universe of Lotus-treasure. "O ye, sons of Buddha, this universe of Lotus-treasure is the one originally created by Vairocana Buddha (盧遮那) by practising during innumerable kalpas all the deeds of Bodhisattva. During each kalpa he made offerings to the Tathāgatas as numberless as particles of dust, and in each Buddha-land he practised all the meritorious deeds based on his vows which were also as numberless as particles of dust."

This Buddha-land was praised in the following songs.
 This land is ornamented with the precious treasures,
 Each of which emits, like a cloud, rays of light,
 Destroying all the sufferings of life and establishing all
 beings in the Way.

Scented water is overflowing in the lakes,
 Where the holy flowers in bloom are shining and whirling
 about,
 And voices of joy are heard everywhere in the land.
 On the other side of the railings mounted with pearls,
 The holy trees in rows stand on either side of the
 passageway,
 And a music melodiously enlightening,
 Is exquisitely played praising the Three Treasures (三寶),

The network of treasures rubbing against one another
 produces a sound like a Buddha's voice,
 The Law of all the Bodhisattvas and of all the Buddhas
 Together with deeds of Samantabhadra and voices of the
 Buddha's vows,
 Are always heard on that side of the spiritual world.

(To be continued)

EDITORIAL

IT is to be most distinctly understood that this is not a sectarian magazine, not an organ of any special sect of Buddhism, whose characteristic teachings are to be promulgated here. It is true that three of the promoters of The Eastern Buddhist Society belong to the Shin Sect and that the editorial office of the magazine is now in the Library of a Shin-shu university. The editors themselves are students of Zen Buddhism, but this does not mean that they have a sort of partisan spirit which makes them write exclusively for Zen. They are in fact not at all so narrow-minded, their sympathy is broad enough to cover all kinds of human beliefs that have any foundation in a genuine experience of the soul. The object of this magazine as was plainly announced in the first number is solely to expound the spirit of Mahāyāna Buddhism and disseminate its knowledge among non-Buddhist peoples. It has a far larger scope than being a sectarian organ. Our standpoint is that the Mahāyāna ought to be considered one whole, indivisible thing and no sects, especially no sectarian prejudices, to be recognised in it, except as so many phases or aspects of one fundamental truth. In this respect Buddhism and Christianity and all other religious beliefs are not more than variations of one single original Faith, deeply inbedded in the human soul. Why then should we confine ourselves into a narrow channel and survey the world from there? Therefore, even when we state that we are exponents and propagators of Mahāyāna Buddhism, we do so from a broader point of view, and not from any bias or sectarianism. Lest our announcement in the first number should be misinterpreted if that could be possible, we reproduce it here in part.

"In conformity with one of the provisions made by the Eastern Buddhist Society, we have decided to publish the present magazine. It is to appear bi-monthly, that is, six issues a year, containing about 384 pages in all. We should like to publish it more frequently, but all depends on how the public support it.

"A few words may not be amiss to preface the publication of this sort of a magazine. In the first place Buddhism, especially Mahāyāna, is very much misunderstood in the West. It is forgotten that Buddhism is a living force still actively at work in moulding the destiny of the East. It may be found clustered with many superstitions of antiquated beliefs, but this is also the case with other living religions. As long as everything living has its historical background, it is inevitable that it harbours something of anachronism in it. The thing, however, is to dig into the essence of the matter, and this is what is undertaken by the present magazine. If our humble attempt succeeds even to a modest extent in dispelling some of the misunderstandings entertained by foreign critics concerning the true spirit of Mahāyāna Buddhism, we shall be content with the result.

"Aesthetically, the Japanese arts come from Buddhism, without which Kyoto and Nara, two main birthplaces of the arts in Japan, would have long been robbed of their attractions. Even the minor arts such as tea-ceremony, flower-arrangement, landscape-gardening, and the composing of *Hoku* or *Haiku*, all of which are now closely interwoven with our daily life, would have suffered greatly if the influence of Buddhism had been withdrawn from the culture of the Japanese people. The art of fencing so vitally concerned with the making of the samurai in the olden days, strange to say, was also the outcome of the Buddhist doctrine of life and death.

"Ethically, the teaching of mercy based on the idea of

oneness of all things has deeply affected the Oriental outlook of life. The doctrine of karma and transmigration has also left its moral marks on the people. Even in these days of science and free research, we have Buddhist masses read over the dead, human or animal, that helped the specialists to be enlightened on some obscure points in anatomy, bacteriology, medical chemistry, and so forth.

"Philosophically, as an Indian product, Buddhism is highly tinged with intellectualism. Before the introduction of Western sciences, Buddhism has been the storehouse of logic, metaphysics, theology, psychology, and cosmology. One of the chief reasons why so readily the Japanese could assimilate the highest flights of Western intellect was no doubt due to the Buddhist training through which the Japanese have gone for many long centuries. When all these facts are considered, we realise how much Buddhism has done for the Japanese and for the East generally.

"Lastly, Japan is a sealed country to the outside world as far as scholarly work on Buddhism is concerned. This is inevitable owing to the linguistic difficulties. Of course, Japanese Buddhism has its own problems which are not necessarily of interest to other peoples. But as one of the modern nations Japan cannot stand away from the rest of the world, not only politically and socially, but intellectually and spiritually. It will therefore be one of the functions of this magazine to report scholarly activities in this country in connection with the study of Buddhism.

"Hīnayāna Buddhism in Pāli has found many able exponents, but the study of Buddhism in Sanskrit and especially in Tibetan and Chinese has not been so zealously pursued. Except by a handful of scholars, Buddhism known as Mahāyāna has not yet received scholarly labour. In fact, Buddhism preserved and expounded in the Chinese language is a veritable store-house where not only the lost Indian wisdom but

the genius of the entire East lies buried and awaits a thorough excavation. Besides its being a living faith, Mahāyāna Buddhism is, when it is historically considered, a great monument of the human soul. Its struggles, its yearnings, and its triumphant and joyful cries are all recorded in it. The Mahāyāna, therefore, is not the sole heritage of the East, and must be made accessible to the West."

The editorial office of *The Eastern Buddhist* has been transferred to Kyoto, as the editors are now associated with the Otani Buddhist University (Otani Daigaku) of the Shin Sect. Kyoto is a city or rather the city of Buddhist temples and Shinto shrines. Wherever one's steps are directed one is greeted with them, and almost every one of them has an illustrious history, sometimes most closely connected with the Imperial Family and with the advancement of culture in the country. At Mount Hiei which presents a commanding view in the east of the city there is the headquarters of the Tendai Sect, while in the southern quarters where now the Railway Station is situated we have one of the Shingon head-temples and the two Hongwanjis of the Shin sect. The five centers of Zen Buddhism are scattered over the city and at each one of these temples there is attached a monastery where Zen discipline goes on as in the olden days. Take away all these temples and shrines and monasteries from Kyoto, and not only would the city lose its picturesqueness and its classical aspects, but the country as a whole would suffer the loss of its most precious art treasures. But the question is whether the present-day Buddhists of Japan are satisfied with the historical value of their religion, that is, with its past glory and its past contribution to the culture of the Japanese people. History never pauses, it always moves forwards, and if the Buddhists forget to advance with the tide, they are sure to be left behind. We want to propagate the spirit of Buddhism in which we

firmly believe, but at the same time we must understand it as quite full of organic vitality which can assimilate other things for its own constant development. If old Buddhism created Kyoto, a new one ought to be growing in the meantime to form its new center somewhere in the Far East. When Kyoto is too busy in maintaining its old traditions and arts, it may steadily be undermining itself. To a certain extent, let the past bury the past, in order that Buddhism may grow more and more in vitality and in its assimilating power.

There are various indications to show that new interest is awakened in the study of Buddhism in Japan. One of them is the publication of some of the important Buddhist scriptures in the Japanese language and that of the sacred texts of the different sects of Buddhism in a handy collected form. Up to now all the texts and scriptures of Buddhism have been studied in the Chinese translations except such as were written by the Japanese Fathers especially for the common people. This naturally confined the study of Buddhism to those who were especially conversant in classical Chinese and also in Buddhist terminology. Whatever defects there were in the methods of propagation of the Buddhist teachings they were principally concerned with the enormous amount of the literature and its highly intellectual character. These as it were overwhelmed those who at all entertained the idea of delving into its secrets. If possible, a new translation in Japanese may be attempted from such original Sanskrit texts as are still extant, but this will lack in historical or traditional authority which plays a very important rôle in things appealing to the emotional life. While such an attempt is a great desideratum in many ways and is really one of the objects of the Eastern Buddhist Society, probably the easiest and at the same time an efficient method of propagating Buddhism as well as that of stimulating its study will be con-

verting the Chinese translation into readable Japanese. That the publication of such works finds good public support shows where the tide of thought is tending at present in this country. That a certain class of literature shows an inclination to take its subject-matters from the rich mine of Buddhist lore, also testifies to the fact above referred to. Byakuren's *Anglimala*, Kurada's *Shinran Shōnin and his Disciples*, Naka's *Devadatta*, Takaji's *The Blood of the Larger Amitayur Sutra*, and others, treat the subjects from quite a modern point of view while retaining the spirit of Buddhism. We know that the lives of such personages as Nichiren, Honen, and Shinran have been dramatically treated and staged. But the treatment was conventional and there was almost nothing appealing to the modern critics. Things are however growing different now. Buddhism is being supplied with new blood by these young writers.

Owing to the removal of the editorial office, the editors have not been able to publish the present number in time. But as they get settled gradually in the new quarter the work will proceed regularly.

NOTES AND CORRESPONDENCE

IT was some time ago that Dr Bunyu Nanjo, President of the Otani Buddhist University, completed a revision of the *Lankavatara Sutra* after elaborate codification of the various MSS., but owing to difficulties in obtaining the Devanagari characters in this country, the printing of Dr Nanjo's MS. has been delayed. But thanks to the indefatigable and most devoted efforts on the part of his students, he will be able before long to see the publication of the aforesaid Buddhist text, the first undertaking of the kind ever attempted in Japan. The making of the matrixes, the casting of various types of the Devanagari, their finish and final setting in a galley—these are all being done by the disinterested students, as a work of this nature promises no commercial return. The *Lankavatara Sutra* is one of the important Mahāyāna writings, in which the doctrine of the Tathāgata-garbha and Alayavijñāna is expounded, and it is noted as the text book which Bodhi-Dharma, the founder of Zen Buddhism in China, handed to his disciple, Yeka, as containing the main principles of his teachings.

Dr Zennosuke Tsuji, of the Tokyo Imperial University, has been awarded a prize by the Imperial Academy for his work on the history of Japanese Buddhism. The learned author has unearthed from piles of old documents preserved in various temples and other places many obscure and hitherto altogether neglected points in the Buddhist records of Japan. Some of the historical personages whose political careers completely overshadowed their inner lives appear in this work in quite a different colour from what has popularly

been known. The author also proves how thoroughly the teachings of Buddhism permeated the life of the nation. The book is intensely interesting reading.

In the death, on April 25, of the Right Reverend Kwammu Horio, of the Jodo Sect, who was the Lord Abbot of Zojoji, Tokyo, we lose one of the old school representatives of Buddhism. He was over ninety when death overtook him in the midst of his religious function. His whole life was devotion itself. Such a loss is hard to replace in these days.

Reverend Sekizen Arai, of Sojiji, which is one of the main temples belonging to the Sôtô Sect, departed for America early in June, to attend the dedication of a new Sôtô temple built in Honolulu. After that, he is expected to proceed to the United States of America on a general tour of observation.

Mr Yenga Teramoto, professor of the Tibetan language, in Otani Buddhist University, has just completed a Japanese translation of a *History of Buddhism in Khotan* by an anonymous native writer who compiled the book in 1187, of the Western era, while he was in Tibet. The materials utilised by the author comprise such works as "Prophecies Concerning Khotan" by Samgha Vardhana, an Indian monk who visited Khotan in the seventh century, and the Sutras known in Chinese as the 大集月藏經 and 無垢光天請問經. The history opens with accounts of the first establishment of the kingdom of Khotan by Gostana, son of king Asoka in 253 B. C. It tells in detail how Buddhism was first introduced there by the Indian monk Vairocana in 83 B. C., when Vijana Sambhava was the reigning king of the country; it also tells in what relations the country stood as far as Buddhism was concerned to the neighboring nations in central Asia as well as to Tibet and China. The work extends as late as 1187 A. D. and besides the

history of Buddhism it is full of enlightening records concerning the culture and political status of the country generally. One interesting fact is that while Khotan is sometimes regarded even as the original birth-place of the Mahāyāna Buddhist scriptures the author of the present work seems to have made use of some of the so-called Southern Buddhist documents as is seen in some of the words he mentions. Another item of significance is that the work refers to two Kanishkas, that the one styling himself as Kanika lived in the first century before Christ while the other properly known as Kanishka reigned in India early in the first century after Christ. When this important translation in Japanese is made accessible to the public, we will make further and fuller note of it.

We intended to compile a list of the Buddhist periodicals published in this country, sectarian and unsectarian, followed by the titles of some of the more important articles that have recently appeared in them. For such a list will show Buddhist students abroad what kind of work is going on in Japan with regard to the scholarly activities in this field. Unfortunately, however, this is to be postponed yet for some future number.

The Eastern Branch of Hongwanji has recently completed collecting statistics regarding its various fields of activity. We are told that the census shows many interesting and informing results. When the other Buddhist sects follow this example we shall be able to know the exact status of Buddhism in Japan. The Eastern Hongwanji expects to take a census every five years after this. In one of the coming numbers some of the results may be published.

Professor Gessho Sasaki, of Otani University, and one of the organisers of the Eastern Buddhist Society, will start on

a tour of observation abroad about the time when this number will be out. He will stay away about a year.

Of our new contributors, Professor Sensho Murakami is professor of Buddhism in the Imperial University of Tokyo and his work on "Synthetic Buddhism" (in Japanese) is one of his best known books. L. Adams Beck is a writer on Oriental subjects and contributor to the *Atlantic Monthly*, *Asia*, and other magazines and has travelled much in the East.

The following letter has been received by the Editors:
To the Editors of *The Eastern Buddhist*:

Wandering into my favorite book-shop and looking over the new books my eyes were attracted to *The Eastern Buddhist*. I had never heard of such a magazine, but as I was always seeking light on the Buddhist point of view I bought a copy. To my great delight at last I had found help and understanding. In America I formed the idea that all Buddhism taught was nothing more than idol, shrine, and superstitious worship. To be able to read in good clear English the articles in this magazine is a pleasure and enlightenment.

I look forward to the future numbers with eagerness and hope that the high standard set may be kept up.

I know many seekers in English speaking countries will hail with great satisfaction a magazine of this description.

Sincerely,

A Seeker for Truth,

P. A. FULLER.

Tokyo, Japan,
June 1921.

THE BUDDHIST WAY TO PEACE

Others may hurt and harm, but let us follow the path of harmlessness.

Others may kill, but let us abstain from all slaughter.

Others may steal, but let us commit no theft or robbery.

Others may live unchastely, but let us lead a chaste life.

Others may lie, but let us be truthful.

Others may slander, but let us be cautious in blaming others.

Others may say unkind things, but let us be always kindly in our speech.

Others may have idle talk, but let us not chatter in vain.

Others may be greedy, but let us keep our mind away from greed.

Others may be malevolent, but let us be benevolent.

Others may be given to wrong understanding and wrong-mindedness, but let us cultivate right understanding and right-mindedness.

THE EASTERN BUDDHIST

A bi-monthly unsectarian magazine devoted to the study of Mahāyāna Buddhism. Published by The Eastern Buddhist Society, Kyoto, Japan.

EDITORS

DAISETZ TEITARO SUZUKI

BEATRICE LANE SUZUKI

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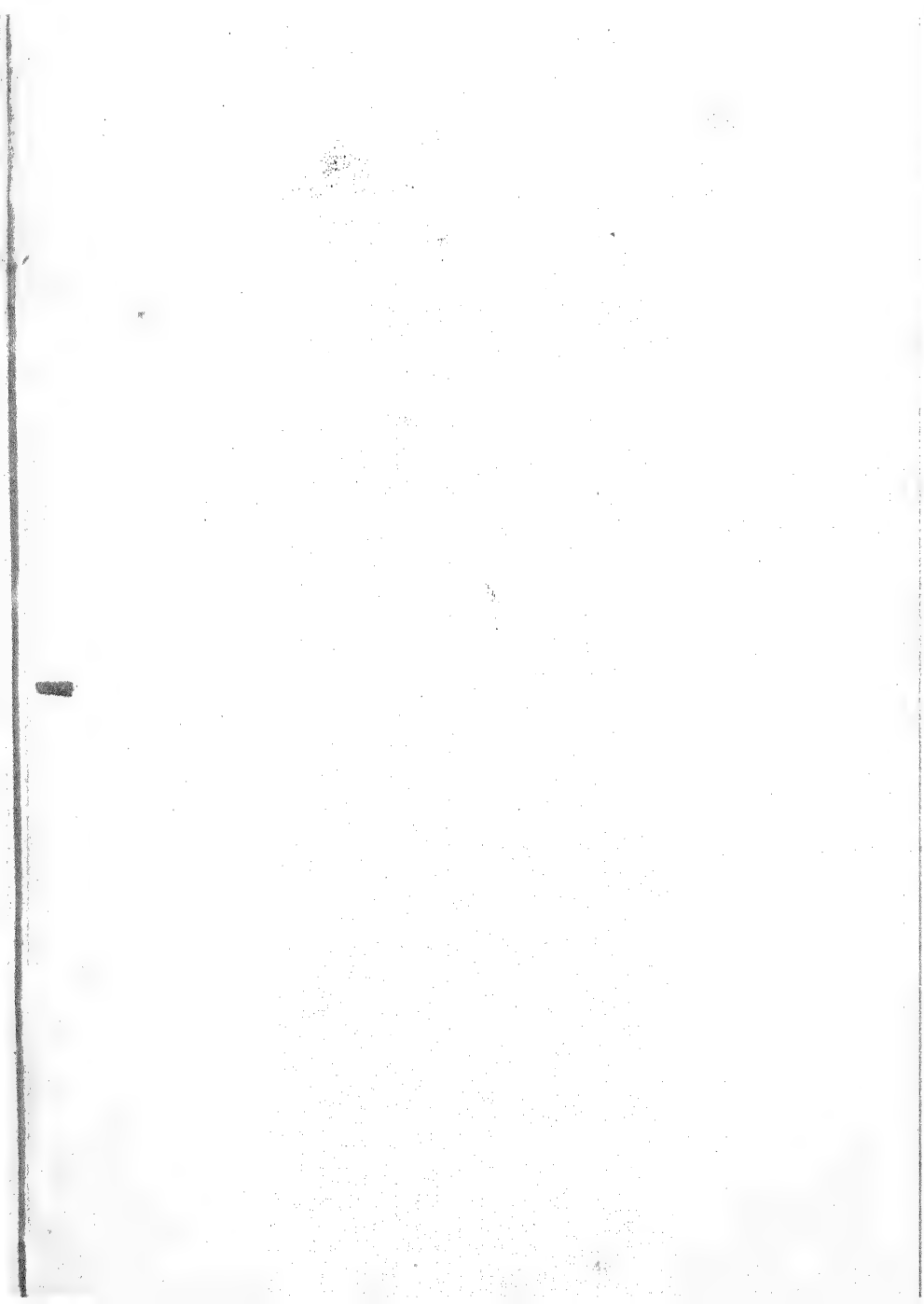
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Price, single copy, one yen; yearly, six yen.

Contributions, notes, news, and business correspondence should be addressed to the Editors, Library, Shin-shu Otani University, Muromachi-Kashira,

O thou who rejoicest in kindness having
its source in compassion, thou great cloud
of good qualities and benevolent mind, thou
quenchest the fire that vexes living beings,
thou pourest out nectar, the rain of the Law.





THE EASTERN BUDDHIST

SEPTEMBER-OCTOBER 1921

WHAT IS THE TRUE SECT OF THE PURE LAND?

I

THE True Sect, as the name indicates, is a religion founded upon the truth, which is real, eternal, unchangeable, standing against falsehood, impermanence, and provisionality.

What is the true man? What is the true Buddha? What is the true way of living? And how do we know the true Buddha? How do we become all true men? How do we enter upon the path of true living? These are the questions that have been disturbing our minds ever since the dawn of human intelligence. What the True Sect now proposes is to give these questions an easy solution so that all kinds of people, rich and poor, wise and ignorant, young and old, could understand it and practise it without much difficulty in their daily lives. The key lies in Faith.

II

According to the records, it was about one hundred and sixteen years after the Nirvana of the Buddha that the initiation of a monk called Mahādeva (大天) into the Brotherhood was the cause of a disruption among the Buddhists, the

unity of which had so far been kept intact. The question was to decide whether Faith or the dogma comes first in upholding the true spirit of Buddhism.

Mahādeva was the son of a merchant in Madhura and is said to have committed three grave crimes, after which he wandered away from his home, but always tormented by the knowledge of his depravity. He could not endure the torture of his conscience any longer when he entered the Kurkutārama and joined the Buddhist Brotherhood. He was saved and attained Arhatship, but his views concerning certain points in the creeds of Buddhism as were entertained by the Buddhist followers of those days greatly conflicted with the orthodox views held by the Elders. Mahādeva and his adherents thus came to form a separate Brotherhood to be known as the Mahāsanghika School.

These were the days when the so-called ten points constituted serious subjects of discussion among the Bhikshus so that a second general conference of the Brotherhood became necessary. How could the Elders give sanction to the heretical views of Mahādeva? They were too conservative and bound by the traditional and therefore orthodox views of the Buddha's teaching to lend an ear to the radicalism of the Great Council School? What the Elders considered of the utmost importance in Buddhism was to preserve its form, its letter, its traditional authority, and not necessarily the interpretation of it through one's inner experience. The schism was inevitable. Mahādeva and his followers founded an independent school. His views on the five points were the protest of humanity against traditionalism and were based upon the truth and facts of his inmost spiritual experience. Those who were always bent upon building their conception of truth upon something authoritatively handed down to them regardless of its historical

See Kern's *Manual of Buddhism*, P. 103, and also Sensei Fujii's *History of Buddhism* (in Japanese), Vol. II, P. 56.

limitations could not naturally bear the individual assertion of facts, however significant and vital they were. It was quite logical that the Elders brought all their orthodoxy down on the crushing of the Mahāsaṅghika School. The documents so far we have on the account of this discord have come from the hands of the Elders and are full of disparaging statements concerning Mahādeva and his views. But as we go over critically the natural course of history, we see in this dissension the collision of one's inner faith against the traditional authority.

In a way, the history of Buddhism in the three Eastern countries, India, China, and Japan, is no more than the record of disruption between facts of experience and the traditional authority and of their reconciliation. This will be illustrated in the history of an individual spiritual life; for when a man wants to assert his own inner experience, he is generally apt to run counter to the authority of traditional formalism. However, there must be some standard of judgment which will give a verdict on the nature of one's inner facts; mere subjectivism lacks finality. Just to say, "I believe" is not sufficient, religiously considered; "I believe" must also be confirmed by some doctrinal authority. When there is a happy concord between "I believe" and "It is so" we find here a genuine expression of the soul satisfied and in peace. The significance of the dogma is thus by no means to be ignored. Only its assertion regardless of experience should be avoided. Naturally, when Mahādeva boldly announced his views on the five points, he appealed to the true teaching of all the Buddhas, he never once dreamed of defying them, he sincerely thought he was acting in perfect accord with it. His faith in the facts of his inner experience was not something quite independent of the dogmatic authority of Buddhism. Faith and dogma happily went hand in hand in this case.

The True Sect of the Pure Land is founded on the believing heart, the truth and fact of which was first confirmed

by Shinran, and as we may well expect this set all the existing sects of Buddhism in convulsions, there was a whirlwind of discord, and the founder of the new sect was persecuted on all sides. However, Shinran's doctrine of faith was not such an absolute assertion of the truth as to be independent of all the traditional dogmas of Buddhism. As in the case of Mahādeva, Shinran sought the foundation of his doctrine in the latter. In fact, the text-book of the True Sect known as "Kyō-gyō-shin-sho" 教行信證 (Doctrine, Practise, Faith, and Attainment) which was compiled by Shinran himself is a collection of one hundred and forty-three passages from twenty-one Sūtras such as the Avatamsaka 華嚴經, Nirvana 涅槃經, etc., in which Shinran found his faith thoroughly confirmed. More than that, the justification of faith was also in the teaching of Hōnen himself, the teacher of Shinran, of whom the latter states in his *Tannishō* 歎異抄, "I have no regrets whatever even if I am destined for hell because of my '*nembutsu*' [that is, reciting the name of the Buddha] which I practise being induced by Hōnen Shonin."

In this we can see how the inner experience of Shinran is harmoniously working not only with the teaching of the Buddha but with that of his own teacher Hōnen. The spirit of Buddhism divested of all its traditional appendages and encumbering dogmatism is seen here after a long history of migration from one country to another shining in its original true light through the spiritual life of Shinran, the founder of the True Sect of the Pure Land. Therefore, declares Shinran, "In what I, the simple-hearted, wishes to advise you there is nothing selfish, for my own desire is to believe in the teaching of the Tathāgata and to preach it to others." In short the truth must be one and not two or three; if my faith is to be true, it must be justified by the teaching of the Enlightened One; and if this teaching is really true besides being merely traditional or only invested with dogmatic

authority, it must fully be confirmed by the facts of my inner experience. When there is a collision, an obstruction somewhere, either one of the two, my experience or the dogma, must be lacking in verity. The True Sect is not a religion of goodness but a religion of truth. Whoever believes in the truth, he is saved, good or bad. That is to say, the True Sect finds the principle of salvation in Faith and not in work or merit. However depraved one may be, faith will save him from eternal damnation.

III

Faith has a special connotation in religion. It differs from scientific knowledge: when we have the latter, it does not give us any final sense of gratification and happiness; our curiosity is no doubt satisfied, the spirit of inquiry is set at peace, but the soul has no feeling of sufficiency or fulfilment. Faith in religion expands and enriches one's life, the past and the future are embraced in the present. Men of the same faith get united in one current of life, through which the individual facts of experience gain significance. When it thus extends to the past, the dogma grows alive with passions, the tradition gains real authority. When the faith points to the present and future, it is now aglow with the ardour of a missionary spirit.

Thus a religious faith does not stop at merely being an individual affair, it wants to be justified by tradition and dogmatic authority, it then goes forward to embrace others in the same faith, for it lives and grows by assimilating others. If there should be a collision between faith and dogma, this would mean either one of the two things: faith lacks in solid foundation and permanent value, being a temporary kindling of the soul-fire; or the dogma has no element of truth and eternity in it, and the authority conventionally ascribed to

it is merely formal and altogether superficial. When both of them are genuine, there is perfect harmony between them, and they are confirmatory to each other, or they both testify one eternal truth. Therefore, one ought to try to seek the truth in oneself which when expressed is the truth of dogmatics. And this truth is the reason of the True Sect of the Pure Land. When a man is after it, he is really the one who is endeavouring to be a true man, to see the true Buddha, and to live a life of truth, away from a world of simulation, sensuality, and falsehood.

IV

Now the question is, "Where is this absolute truth to be sought?" Within, or without? In this world, or in a region transcending this? Says Shinran, "There is nothing real in this life, nothing true, nothing substantial." Is this to be understood literally? Shall we consider everything of this world empty, void, and of no substantial value? Shall we have to look somewhere else for a world of real reality? Is our daily life of such a nature in which we cannot find anything permanently true? The question is pregnant with thoughts vitally concerning our spiritual welfare. Naturally it evoked already in India a heated discussion among the Hinayānists as well as the Mahāyānists.

Let us first note what the Hianyānists or Elders had to say about this problem of truth. In the *Mahāvibhāṣa śāstra* which was compiled by the five hundred Arhats of the Sthāvira School in the fourth century after Buddha, the Fourfold Noble Truth is discussed at length. According to some, there is no truth in the world of birth and death, for it is the product of ignorance, the truth lies in the Annihilation and the Path, while others insist that even the Annihilation cannot be the truth, it is only conditionally so, the knowledge of the Path

alone is true. There were yet others who asserted that as far as the world of the senses is concerned there cannot be anything that we can designate absolutely true, that the latter must be sought in a region beyond this world of relativity. When Nāgārjuna began to expound the principles of Mahāyāna Buddhism, he rejected the Hīnayānistic view of distinguishing between the relative and the absolute as existing independent of each other. He attempted to see this distinction in knowledge itself. After him this question of truth further developed. Asanga and Vasubandhu distinguished three forms of knowledge: confused knowledge, relative knowledge, and perfect knowledge, but the standard of judgment was placed in the objective world.

Later in China the Tendai philosophers emphasised the subjective element of truth; Jion (慈恩) of the Vijñānamātra School (唯識宗) was inclined towards objectivism, while Kajo (嘉祥) who was the founder of the Sanron School (三論宗) in China put stress on the dogma. We can thus perceive that there were two main currents of thought concerning the question of truth, the one was objective and the other subjective. Subjectivism logically tends towards the doctrine of faith, whereas objectivism is apt to uphold the authority of the dogma. As I regard the question as very important in the discussion of the doctrine of the True Sect, I wish to consider the famous parable of a house on fire* in the *Saddharma-puṇḍarīka Sūtra* (法華經), which will help us to illustrate the connection between Truth and Dogma.

The house is on fire, and it may be reduced to ashes in no moment when all will be lost. The children ignorant of the perils of fire are playing inside. The father standing outside reflects: How could my dear children be saved from certain death? He calls out to them at the top of his voice

* Kern's English translation in "The Sacred Books of the East," P. 72 et seq.

warning them about the imminent danger. But the children are too absorbed in their amusements and show no inclination to get out of the house. The father now devises a scheme and tells them he has a fine cart for each of them all ready for use. Knowing well what they are, the three children rush out of the fire which soon devours the house. But when they are out, they see but one great cart drawn by oxen, on which they all mount and enjoy themselves to their hearts' content. This is the gist of the parable.

But here is a point which has become the centre of arduous discussion among the Buddhist scholars, especially during the Ts'in (晉) and the T'ang (唐) dynasty, which is, Why did the father say that there was a cart for each of the three children while there was but one for them all, though it was the best they could get? Was this not making a false report? It was true that there was a cart, but the statement that the father had three was untrue. This discrepancy in the story of the father has been the occasion of producing various dogmas in the philosophy of Buddhism.

V

Objectively considered, the statement of the father will be true only when there are three carts waiting for the children outside the gate. There was however nothing exactly corresponding to his statement in the objective world, and yet he referred to it as if there really were, which evidently points to a "skilful device" on the part of the father Buddha. The truth of existence in this case was provisionary and not absolute. But from the loving heart of the father who so intently bent on the deliverance of his children from the threatening danger, that he disregarded the truth in its objectivity, his "skilful device" was really the assertion of his fatherhood. He was true as father, though objectively his

fatherly advice could not fully be verified. The father's truthful statement of a fact is often ignored by his children who are too blind to see the fact as objectively as the Enlightened One does; but they are not to be left to their own fate, there ought to be some way to make them come out of the burning house. The device thus thought out of the fulness of the parental heart is the system of dogmatics as taught in the sutras. It may be logical to say that "A" is "A" regardless of its moral or spiritual consequence, but the religious truth is of a different order, and is found often in making a negative statement of a fact, in declaring "A" not to be "A." Therefore, the test of truth does not necessarily lie in its objective verifiability, but in the relation between the one who makes a statement and the one to whom it is made, that is to say, between the fatherly advice and its recipients, the children.

When the children ran out of the house on fire, what moved them was the cart or carts in their own imagination, rather than those in actual existence. Indeed, there was only one instead of three, but really the number had nothing to do with their moving out of the house. They had the desire for carts, and this desire put in motion by the suggestion of the father saved them from the impending catastrophe. In other words, it was faith, the most subjective element of knowledge that proved a boon to the ignorant. In one sense therefore the objective reality could be dispensed with, for the content of faith is justified by the strength of the faith itself regardless of its objective correspondence. Therefore, we can say that believing and being are identical. A thing is because we believe, truth is born of faith, an absolute truth issues out of an immovable faith.

VI

Some years ago there was in Japan a philosophical

movement emphasising the subjectivity of knowledge which was set against rationalism, historical objectivism, or traditional orthodoxy. It was a sort of religious pragmatism, whose followers insisted upon the identity of believing and being, saying that a thing exists or is true because I believe. The Elders of those days representing the orthodox party were greatly exercised over the bold declaration on the part of the young and progressive followers of the True Sect. They said, "It is subjectivism pure and simple, and stands against the traditional understanding of the doctrine; it is heterodoxy." For according to the Elders the dogma of the True Sect was, "I believe because a thing exists objectively." In other words, there is Amitābha Buddha really residing in the Western Paradise, and in each of us there is an immortal soul; when the latter is turned towards the former, this is faith; when a complete unification takes place between the two, we are saved. To them subjectivism was too frail a thing to be trusted, they wanted the object of their faith to be something more than mere believing.

This is all well as far as it goes, but there is one thing in their thought which requires a closer examination, which is, what do they really understand by "actual being" when they say Amitābha Buddha really is? Buddha is not an object of perception; even when they may say that they have actually come in his presence, this does not mean that he is an objective reality; for he may appear to us in a dream or vision with no externally corresponding existence. If this be so, what the orthodox Elders believe to be an actuality, must come either from their own fancy or from the teaching of a text or something else, or from their own hypothesis. The objectivity of their belief is thus in fact the machination of their desire and imagination. At first blush their statement looks so well founded on objective reality, but when critically examined we can see that it is also filled with subjectivism,

just as much as the statement they pronounce to be heterodox and full of dangerous pitfalls.

Ultimately speaking, all religious truth transcends the dualistic way of thinking, it has its own sphere of validity appealing to our non-discursive and non-discriminating sense of judgment. Faith is such judgment. The ultimate belief which justifies the teaching of the True Sect of the Pure Land has perhaps nothing to do with objectivism or subjectivism. For the children did not run out of the house because they believed in the objective reality of the carts, nor did they do so because they thought their belief would create the real thing; but they ran out of the house because they simply believed in the sincerity of their father, because they knew that he loved them and would not tempt them merely with imaginary carts. Their absolute faith in the teaching or dogma of the father was what established the truth of the whole proceeding. As far as the objective fact was concerned, the dogma as represented in the father's advice was not quite true, was not the whole truth, it was a "skilful device"; nevertheless the three carts for the children were in real existence in their minds, in their desires, in their trusty acceptance of the fatherly love which was expressed in its fulness and with all the sincerity it was capable of in his offer of the three carts. Finally, they found the only one cart, instead of three carts, far surpassing their expectations in every way. Their trust and faith was rewarded, it was after all founded upon facts.

Both Asanga and Vasubandhu therefore distinguish three forms of faith, among which they recognise the value of faith in a world of ideas or moral "oughts." There is indeed more truth or reality in a world of values than in that of actualities, and the flower of faith blooms and bears fruit in the former rather than in the latter, for a world of facts is a limited one bound in time and space where the highest imagination feels

so constrained. The absolute faith the True Sect teaches transcends such limitations, and naturally is not to be sought in a world of relativities. Therefore those who are yet unable to go beyond the ideas of being and believing are those who have not fully realised the ultimate significance of the principle on which the True Sect of the Pure Land stands. This is well expounded in the volume of "Faith" in the "Kyō-gyō-shin-sho" compiled by Shinran himself.

VII

The "Kyō-gyō-shin-sho" (教行信證) in six volumes is the fundamental text-book of the True Sect or Shin-shu, through which we can not only know what is the true man, what is the true Buddha, and what is the true world, but put this knowledge in practise and attain to the realisation of the ultimate faith. Then we will perceive that it consists in the perfect unification of all these four thoughts. If the children were conscious of the teaching of their father as teaching, they would not have come out of the house. The teaching so called was so completely identified with their inner yearnings that there was no room left in their minds for any doubt and hesitation; they did not stop and think of the carts whether they were really there or whether the father had a scheme for them; their simple-heartedness was the reason of their faith; and it was their faith that led them out into a world of freedom. Such a father is the Buddha, such children are true men, such a world of freedom is the true world.

When the dogma ceases to be perceived as something external to one's inner experience, it becomes at once the living principle of conduct; and when one's deeds and conduct are loosened from the bond of constraint and become the movement of a free soul, faith is expressing itself through the medium of a physical body.

Therefore, the True Sect of the Pure Land has for its texts the three sacred sutras and attaches due importance to the traditional authority as handed down through the seven patriarchs in India, China, and Japan, and yet the ultimate faith forming the reason of the True Sect is not conditioned by these dogmatics. When one realises this somewhat paradoxical statement one enters upon the true path of faith.

GESSHO SASAKI

THE BUDDHA AS PREACHER

I

THE greatness of the Buddha consists not only in his extraordinary power as a religious seer and leader but in his unusual quality as a preacher. In the history of religion there are no teachers whose doctrine may be compared to that of the Buddha with regard to the rapidity of its propagation; for before a year expired after the first proclamation of the Doctrine, Buddhism gathered under its banner Bhikshus and lay-disciples numbering altogether several thousands; and when it began to spread in Rājagaha which was at that time the centre of all new thoughts in India, the king himself was converted into the Faith, followed by Sāriputta and Moggallāna with their numerous adherents, not to say anything about other truth-seekers and householders who almost struggled with one another to embrace the religion of the Buddha. Finally, it is said, the Buddha was reproached by the inhabitants of the city for separating the wife from her husband, the parents from their children, and destroying the unity of the family. After this, his propaganda lasted for forty-five years when he quietly entered into Parinirvana. Though occasions of persecution were not missing, his mission was a steady triumphal march. Among his converts we count five or six royal personages such as Bimbisāra, Pasenadi, Udena, and others; influential Brahmins, great merchants in the different cities, and people of low birth,—all hastened to Buddhism and became either the homeless monks or devoted lay-disciples. Those who attained to Arhatship are reported to have been eighty-eight in number. The incomparable gospel

Śakyamuni swept like a tidal wave all over India wherever culture extended.

As mention was made in my previous article on the Buddha, the principal external causes that among others contributed to the wonderful swiftness of his conquest were three : 1. Freedom of thought which was then enjoyed by the cultured classes of India ; 2. The general favourable economic conditions ; and 3. A transition period through which Indian civilisation was to pass at the time, and the people were seeking a new light in their religious life. Politically, the small republics into which India had been split were about to be absorbed into larger political bodies ; racially, the dominant race was acquiring a greater assimilative power over the other races that shared the land with it ; while culturally influencing these people it was in turn influenced by them in various ways. These commotions in the political and national life of the inhabitants could not but end in the disturbance of their religious life, too. As Brahmanism which was the religion of the *élite* consisted chiefly in ritualism, those who had been placed outside the pale began to assert their own spiritual experience in defiance of the old system and expressed their needs for a new one. The teaching of the Buddha was the most timely response to these needs of the masses, as it was so universal, unifying, morally elevating, and in touch with their spiritual yearnings. Besides, this was the age of free thinking and liberalism, and the Buddha was left absolutely unmolested in his missionary activity throughout India as far as his teachings were concerned, there was no political oppression over the spread of Buddhism. As Rhys Davids states, the opposition Buddhism encountered from certain quarters of Brahmanism was not directed against his teaching itself but against his congregation whose social influence began to be felt in many ways. We must not also forget the fact that the general material prosperity enjoyed by the people had

much to do with the propagation of Buddhism. (For more detailed discussion, see my previous article on "The Buddha.")

There were, besides these social conditions, moral factors which greatly conduced to the establishment of Buddhism in the East. By the moral factors I mean the personality of Śākyamuni himself and the eternal truth contained in his Dharma. His was a unique soul, so captivating and so irresistible that the sight of him alone was able to make converts. Indeed, he was a great preacher, a great religious propagandist, and, as I imagine, in the Buddha there were united the creative religious genius of Shinran and the great persuasive faculty of the preacher Rennyo.

II

It is needless to say that success in preaching does not consist in trickery, in mere cleverness,—these can never penetrate into the depths of the human soul. The most essential requisite of a successful preacher is the sincerity and directness of his conviction, without which no religion can ever hope to win human hearts. What made Śākyamuni so great a preacher was not in the trivial arts of preaching but in the greatness and truth of his faith which so directly appealed to our inner consciousness. The truth which dawned upon the mind of the Buddha after his long meditation, after six years of ascetic life, was destined, from the very beginning, even before it was preached to any sentient being, to reverberate over the ten quarters of the world and to the end of time. The one who attained this truth, moreover, was fully and most wonderfully endowed with qualities that will gain the hearts of his hearers even before his mouth was opened. This was quite natural, seeing that the truth did not only enlighten the mind of Śākyamuni but permeated his whole being so that he was the truth itself; and who could resist the approach of such a personality, before whom all passions, all evil thoughts

lost their power? The scriptures are full of records of such instances.

What we glean from the wonderful personality of the Buddha as preacher, is that the missionary spirit springs mainly from two sources, self-confidence and overflowing love. First, it is impossible to give away what you have not, there must be something in yourself, something in abundance, even flowing over the brim. Shinran, the founder of the Shin sect, says: "My only desire is to believe myself and to make others believe"; and from this "I believe" issues that authority which makes others believe; and in this sense alone Shinran was a delegate of the Tathāgata. In the case of Śākyamuni his self-confidence was revealed with the dazzling brilliancy of the midday sun, when he exclaimed, "Above the heavens and below the heavens I alone am honoured." This is traditionally ascribed to the time of his birth, but really it must have come from him when he attained perfect enlightenment. What a powerful and exalted assertion of the spirit of self-reliance is revealed here! When the Buddha was walking in the direction of Benares to make the Wheel of the Law revolve for the first time, he met a naked ascetic, Upaka, who questioned the Buddha as to his teacher and doctrine, and the Buddha's reply was:

"All-conquering have I now become, all-knowing;
Untainted by the elements of being.
I've left all things, am freed through thirst's destruction,
All wisdom's mine: what teacher should I follow?

"I have no teacher anywhere;
My equal nowhere can be found;
In all the world with its gods,
No one to rival me exists.

"The saintship verily I've gained,
I am the teacher, unsurpassed;

I am the Buddha, sole, supreme ;
Lust's fire is quenched, Nirvana gained."*

Again, the Buddha declared to a group of ascetics : "The World-honoured One is enlightened himself, and preaches the Law to enlighten others ; he has controlled his body and mind, and preaches the Way to make others control themselves ; he has entered upon the path of tranquility, and preaches the Law to make others attain tranquility ; he has gone over to the other shore and has attained Nirvana, and preaches the Law to make others go over to the other shore and attain Nirvana." When King Pasenadi reproached the Buddha, saying. "While you claim to be an unsurpassable, enlightened one, there are some other religious leaders who are far more advanced in age than you are, and yet they are not making such a bold claim as you ; is it not too pretentious on your part, you are yet so young." Answered the Buddha, "There are four objects which though young and small cannot be despised. They are the royal son, the snake, fire, and the Bhikshu." Such a confidence in oneself which is technically known as "Fearlessness" makes one bold to proclaim the incomparable gospel of the Buddha.

The next qualification of a preacher is a loving heart. Love is the overflow of an ever-expanding and all-absorbing heart of the strong ; when such a one has crossed the four torrents of evil passions, his natural desire is to make others cross them too even as he has himself. Who is there of so small a heart and so narrow a mind as to wish to enjoy the blessings of an enlightenment all by himself ? A great loving heart is awakened in him who, himself standing at the summit of the mountain, looks down on his fellow-beings below. When this fellow-feeling is stirred in his heart, there ensues a great religious movement which spreads like waves all over

* Warren—*Buddhism in Translations*, P. 343.

the world where there are suffering human beings. The waves of Buddhism thus started in India about two thousand and fifty years ago are still rolling in the East. But we must not forget that this love awakened in the heart of an enlightened one is not the feeling of pity which is cherished by the conqueror over the conquered; for the Buddha's love originates from his belief in the moral personality of his fellow-beings. With pity alone, with that feeling which is awakened towards one's inferiors, a preacher can never expect any kind of success for his work.; all social reform must be based on the idea of fellowship; no charity in its real sense is possible without believing in others as moral beings. The meaning of "the One Vehicle" (*ekayāna*) is to be understood not necessarily in the sense as claimed by the followers of the so-called One Vehicle Doctrine, but in the sense that all sentient beings, being of one nature, can attain to the same enlightenment as that of the Buddha himself, that is, we are all conveyed on one vehicle to the other shore of Buddhahood. This belief in the ultimate sameness of all human nature culminates in the exclamation of the Buddha, "How wonderful, how wonderful! All beings are in possession of Buddha-nature," as is recorded in the *Avatamsaka* and other *Mahāyāna* Sūtras. The fellow-feeling of love really springs from an intellectual insight into the nature of things, and this is what makes Shinran, as delegate of the Tathāgata, desire "to make others believe." He never claimed any followers or disciples, but he had friends or "co-walkers." His sixty years' work of propagandism was the outcome of his belief in the moral value of each individual personality.

III

The Buddha who came out into the world, thus fully equipped as a missionary, made use of every opportunity

which presented itself for the promulgation of his doctrine. He was always thoughtful in selecting the most opportune occasion, he was not without "skilful devices."

First, he selected the best city for his first mission work. The reason why he first went into Rājagaha after his enlightenment was perhaps because this was the centre of Indian culture of those days; if this city should fall into his hands, the rest of the country would easily be conquered and there would be no serious obstacles that might prevent the further progress of his religion. Rājagaha, the most strategic point, having thus first bowed to him, Sāvatti would be the next objective of his triumphant march. Therefore, as soon as his five Bhikshus embraced the Doctrine he walked towards Uruvelakassapa who was one of the great leaders of the time with a large number of followers. It was the boldest attempt on the part of the young reformer whose reputation had not yet been established, there was no doubt that the Buddha encountered many difficulties and obstacles before he completely brought Kassapa under his feet. It was a great conquest, however, for he not only gained the heart of one Kassapa but those of his followers. His entry next to the city naturally caused a great excitement among the inhabitants. While they were still doubtful whether Gotama or Kassapa was the real leader of the movement, Kassapa advanced and solved the problem for them. He bowed before the Buddha, praised his virtues, and expressed his great gratitude for being saved by the Buddha from falsehoods. Seeing this, the whole populace of the city lost no time in hastening to the Buddha and recognising the greatness and truth of his Doctrine.

Secondly, the Buddha knew how to deal with the multitude. A great discoverer of truth is sometimes found quite ignorant of the psychology of the masses, he sits too high for them to reach. The Buddha, however, knew well how to walk with them, how to get into their hearts, and his dis-

courses were well graded (*Anupubbena-Katha*) for the capacities of his audience, he began low and gradually going higher; he prepared them finally to grasp the truth of Buddhism. In the Āgama (阿含) we see how the Buddha first talked about alms-giving, then about moral discipline, and as the result about being in the heavens; when the minds of his hearers were thus made to turn toward the Buddha, ready to take in more from him, he discoursed on the "Fourfold Noble Truth" which was the foundation of his enlightenment. His sermons were generally short, concise, and to the point, but avoided to touch those abstract metaphysical questions which did not lead to the edification of the masses. Therefore, said he, "The Buddha does not talk about unimportant matters; whether the world is permanent or not, whether it is not limited or not, whether the Tathāgata has a future life after death or not,—these are unprofitable subjects for those who are only aspiring after Nirvana: therefore, I do not discourse on them." This does not mean that these metaphysical questions were not at all to be discussed, but that such abstract reasonings were liable to carry us away from the real facts of life and experience, and they might be best avoided, for our real spiritual welfare is possible even without deciding upon these problems.

The secret of effective preaching is for the preacher to come down to the same level as the audience and to carry them up step by step towards the summit of enlightenment. It is true that the Buddha frequently made a frontal attack by denying the authority of the Vedas or by negating the aristocratic ritualism of the Brahmans: but, generally speaking, he did not despise the popular beliefs which then prevailed. Thus Brahmadeva, Sakrendra, Śrideva, and other gods were made guardians of Buddhism, and the followers of the naïve worldly materialism were thereby enabled to see the true light of Buddhism. This all-embracing spirit of tolerance has

survived even to the present day, making it one of the most characteristic traits of Buddhism. Mixing freely with the masses, he was always whole-hearted, his entire spirit was poured into the discourses he delivered, his whole personality was revealed in them. As the lion uses his whole force even when he strikes a rabbit, so the Buddha's entire spirit went into his sermons; even when he was preaching to people of low birth or low occupation such as hunters, his attention never wavered because his whole heart reverentially dwelled in the Law. The Buddha thus embraced by the Law never ignored the personality of his hearer; his sympathy went to him in full force: and this was the reason for his unprecedented success as preacher.

Thirdly, the Buddha was thoughtful in the choice of the time of preaching. His sermon for the disciples generally took place in the evening. When invited to a householder's family he would partake of the meal and afterwards give the host a short talk on the Doctrine in the way of thanks for the treatment. The afternoon was for meditation, and in the evening he taught those who came to the monastery. The evening is the most opportune time for a religious entertainment, when the tropical sun is near the horizon and people refreshed after the siesta gather in the palm-grove where a cool evening breeze is stirring. The lay-disciples dispersed, the Buddha resumes his enlightening sermon for the benefit of the Bhikshus, among whom the householders are sometimes found. The moon shines in her softening mystic light; enveloped in it, the minds of the audience share in the serenity of nature as well as of the enlightened soul: this is indeed the most appropriate time for his disciples to appreciate the deep truth of the Master's teaching.

His preaching also took place while wandering from one city to another, for the Buddha was always itinerating. Sermons on such occasions were sometimes fuller of interest, but

as it was considered improper to preach while standing, he was seldom approached by those too impetuous truth-seekers who demanded a sermon on the spot. The preaching of the Law was forbidden except in cases of illness to those who carried an umbrella, or a stick, or any kind of weapon; those who wore clogs, or leather shoes; those who rode on a vehicle; those who were lying or squatting or wearing headgear; those who were sitting on a cushion while the preacher himself sat on the ground; those who were on a high seat while the preacher was on a lower seat; those who were sitting while the preacher stood; those who walked ahead of the preacher; those who were on the middle of the road while the preacher himself walked on either side of it. To such no preaching was given.

IV

The Buddha was no doubt a great preacher, but he was also a great educator: his witticism, his penetrating insight, his power of observation, his kind-hearted thoroughness, and his wonderful patience were some of the qualifications which made him a great teacher. When he was entering into Rājagaha accompanied by one thousand Bhikshus, he spent the night on a little hill north of Gāya where he could see the lights of the city and hear the noise as well. On that occasion he talked on a burning fire to them who had been fire-worshippers until then; this was quite a timely theme. He said:

“O Bhikshus, all is burning, see how everything burns; O Bhikshus, the eye is burning, form is burning, the eye-consciousness is burning, the sensation which is awakened through the contact of eye, form, and eye-consciousness, is also burning. O Bhikshus, what is this fire that thus burns all things? The burning is due to the fire of avarice, the fire of wrath, the fire of infatuation. They are burning by the fire

of birth, old age, sickness, death, desire, grief, lamentation, etc. O Bhikshus, the ear, nose, tongue, body, and mind,—they are alike all burning.”

One time when he was wandering, accompanied by his numerous Bhikshus in the country of Kosala, he saw a mass of piled lumber set on fire. He immediately took a seat under a tree, away from the road, and making his disciples sit about him, he began to preach.

“O Bhikshus, do you see that great fire burning with all its intensity? What do you think of it? Which do you think it pleasanter, to sleep embraced in that great fire, or to sleep in the arms of a fair woman? Do you think it is needless to say that fire scalds? But, O Bhikshus, I say unto you, you may sleep in fire, but never put yourself in the arms of a woman against the teaching of the precept. The pain you experience with the fire may cause your death, but it does not affect your future, for your pain does not extend over to your next lives. But if you violate the precept to be embraced by a woman you will suffer forever in one of the hells.

“O Bhikshus, which do you think it pleasanter, to be bound by a strong man with a rope which bites deep into your flesh and be beaten with a red-hot iron bar and to have a red-hot iron ball forced into your mouth, or to pass an easy life under the hospitality and reverence of the householders? Do you think it is needless to say that it is pleasanter to live under the hospitality and reverence of the householders? O Bhikshus, I say unto you that if you desire to practise incomparable deeds of purity, you should never receive the hospitality and reverence of the householders by declaring yourself to be practising deeds of purity while you are not practising them, or declaring yourself to be a genuine monk when you really are not; you should never commit this fault even if you should be threatened to declare yourself so by a powerful man who would torture you with a red-hot iron.

The pain of the red-hot iron stops at your death, but a discourse based on corruption invites a long suffering."

V

Lastly, I wish to mention that the Buddha was a great rhetorician, incomparable in the use of apt figures of speech, especially in telling parables and in drawing illustrations from homely facts of life. An abstract truth was thus driven home into the minds of his hearers, and there is no doubt that the teaching of the Buddha thus enriched found every opportunity to spread itself among the masses as well as among the intellectuals. Those who are even slightly acquainted with Buddhist literature will at once recognise the fact that it is a veritable mine of similes, metaphors, parables, and stories illustrating the difficult points of Buddhist philosophy. This proves that the Buddha was not only a philosopher and a spiritual leader but a poet well versed in all branches of literature.

When he wished to illustrate the truth that self-disciplining was for oneself and not for others and that when one was mindful of one's own affairs others would take care of themselves, he referred to a street juggler who might hurt others if he did not look well after himself. When he was talking about always being on guard, he said, "If you are ordered to carry a bowl filled with oil in sight of a great multitude or before a refined lady of marvellous beauty, how could you do it without spilling a drop of it if you were not on guard over yourself?" When he wished his disciples not to be too rigorous in their asceticism, he illustrated the point saying, "If the strings are too tight on a guitar they snap; if they are too loose, they give no sound; the stretch ought to be just so, neither too tight nor too loose." The virtue of impartiality was likened to the moon shining universally over

all things and all people, and that of non-attachment to the water bird whose wings never get wet or soiled.

Let me conclude with the following story which is taken from *The Book of the Kindred Sayings* translated by Mrs. Rhys Davids (Vol. I, p. 216 et seq.), where the Buddha represents himself as a farmer :

The Buddha was once staying on South Hill, at Ekanala, a Brahmin village. Now on that occasion it was the time for sowing, and the farmer Bhāradvāja, a Brahmin, had harnessed five hundred ploughs. Then the Buddha dressed himself in the early morning, and taking bowl and robe, drew near to the ploughing operation.

Now at that time Bhāradvāja's distribution of food was going on. And the Buddha came to the scene and stood at one side. Seeing the Buddha standing there for alms, Bhāradvāja said : " O Recluse, now I plough and sow, and when I have ploughed and sown, I eat. Do thou also plough and sow, and when thou hast ploughed and sown, eat." " But," said the Buddha, " I too, O Brahmin, plough and sow, and I have ploughed and sown and I eat." " But we see neither Master Gotama's team, nor his plough, nor his ploughshare, nor his goad, nor his oxen. And yet Master Gotama said, " I too plough and sow." Then Bhāradvāja addressed the Buddha in verse :

" A plough man by thine own confession thou?
No ploughing can I see!
The ploughman queried, tell me how to know
The ploughing done by thee."

To this the Buddha replied also in verse :

" Faith is the seed and rain the discipline,
Insight for me is plough fitted with yoke,
My pole is conscience and sense-mind the tie,

And mindfulness my ploughshare and my goad.
Guarded in action, guarded too in speech,
And temperate as to my stomach's food,
I weed with truth, and my release from work
Is that fair thing of innermost desire.
Energy is my burden-bearing team,
Drawing my plough toward the haven sure.
Onward it goes nor never turns back;
And where it goes we shall weep no more.
Such is the ploughing that is ploughed by me,
The fruit it bears is food ambrosial.
Who this ploughing hath accomplished, he
From suffering and from sorrow is set free."

Said the Brahmin; "May it please Master Gotama to eat! A ploughman is Master Gotama, yea, it is for fruit ambrosial that Gotama ploughs his ploughing!" The Buddha answered;

"Not mine to enjoy presents for chanting verses;
Not lawful this, Brahmin, for minds discerning;
Buddhas reject wages for chanting verses:
True to the Law such is their practise ever.
On other grounds minister thou, O Brahmin,
With food and drink to a great seer made perfect,
To one from whom purged are all mental poisons,
In whom is calm, peace from all fret and worry:
Yea, here's field, if reward thou lookest."

When he had thus spoken, Bhāradvāja said; "Most excellent, Master Gotama, most excellent!.....May Master Gotama, suffer me as a lay disciple, who, from this day forth as long as life endures, has taken in him refuge."

CHIZEN AKANUMA

THE REVELATION OF A NEW TRUTH IN ZEN BUDDHISM

I

THE essence of Zen Buddhism consists in acquiring a new view-point of looking at life and things generally. By this I mean that if we want to get into the inmost life of Zen, we must forego all our ordinary habits of thinking which control our everyday life, we must try to see if there is any other way of judging things, or rather if our ordinary way is always sufficient to give us the ultimate satisfaction to all our religious needs. If we feel dissatisfied somehow with this life, if there is something in our ordinary way of living that deprives us of freedom in its most sanctified sense, we must endeavour to find a way somewhere which gives us a sense of finality and contentment. Zen proposes to do this for us and assures us of the acquirement of a new point of view in which life assumes a fresher aspect. This acquirement, however, is really the greatest mental cataclysm one can go through with in life. It is no easy task, it is a kind of fiery baptism, and one has to go through the storm, the earthquake, the overthrowing of the mountains, and the breaking in pieces of the rocks.

This acquiring of a new point of view in our dealings with life and the world is popularly called by Zen students "*satori*" (or *Wu* in Chinese, 悟). There are several other expressions used, each of which has a special connotation, showing tentatively how this psychological phenomenon is interpreted. At all events, there is no Zen without *satori*, which is indeed the Alpha and Omega of Zen Buddhism.

Zen devoid of *satori* is like a sun without its light and heat. Zen may lose all its literature, all its monasteries, and all its paraphernalia; but as long as there is *satori* in it, it will survive to eternity. I want to emphasise this most fundamental truth concerning the very life of Zen; for there are some even among the students of Zen themselves who are blind to this central truth and are apt to think that when Zen has been explained away logically or psychologically or as one of the Buddhist philosophies which can be summed up by using highly technical Buddhist phrases, Zen is exhausted and there remains nothing in it that makes it what it is. But my contention is, the life of Zen begins with the opening of *satori* (開悟 *kai wu* in Chinese).

Satori may be defined as an intuitive looking into the nature of things in contradistinction to the intellectual and logical understanding of it. Practically, it means the unfolding of a new world hitherto unperceived in the confusion of a dualistic mind. Or we may say that with *satori* our entire surroundings are viewed from quite an unexpected angle of perception. Whatever this is, the world for those who have gained a *satori* is no more the old world as it used to be; even with all its flowing streams and burning fires, it is never the same one again. Logically, all its opposites and contradictions are united and harmonised into a consistent organic whole. This is a mystery and a miracle, but according to the Zen master such is being performed every day. *Satori*, therefore, can be had only through our once personally experiencing it.

Its semblance or analogy in a more or less feeble way is gained when a difficult mathematical problem is solved, or when a great discovery is made, or when a sudden means of escape is realised in the midst of most desperate complications, in short, when one exclaims, "*Eureka! eureka!*" But this refers only to the subjective or emotional aspect of a *satori*.

As for its intellectual side, it is concerned with the entirety of one's life. For what Zen proposes to do is a revolution, and a re-valuation as well, of the spiritual aspect of one's existence. The solving of a mathematical problem ends with the solution, it does not affect one's whole life. So with all other particular questions, practical or scientific, they do not necessarily alter the basic life-tone of the individual concerned. But the opening of *satori* is the re-making of life itself. When it is genuine—for there are many simulacra of it—its effects on one's moral and spiritual life are revolutionary, and they are so enhancing, purifying, as well as exacting.

The coming of Bodhi-Dharma (菩提達磨) to China early in the sixth century was simply to introduce this *satori* element into the body of Buddhism then so engrossed in subtleties of philosophical discussion. By the "absolute transmission of the spiritual seal" (單傳心印) which was claimed by the First Patriarch, is meant the opening of *satori*, obtaining an eye to see into the spirit of the Buddhist teachings. The Sixth Patriarch, Yeno (慧能 638-712), was distinguished because of his upholding the *satori* aspect of Dhyāna against the mere mental tranquilisation of the Northern school of Zen under the leadership of Shinshu (神秀 d. 705). Baso (馬祖 d. 788), Obaku (黃檗 d. 850), Rinzai (臨濟 d. 867), and all the other stars illuminating the early days of Zen in the T'ang dynasty were advocates of *satori*. Their life-activities were unceasingly directed towards the advancement of this; and as one can readily recognise, they so differed from those merely absorbed in contemplation or the practising of Dhyāna. They were strongly against quietism declaring its advocates to be purblind and living in the dark cave. Before we go on, it is advisable, therefore, to have this point clearly understood so that we leave no doubt as to the ultimate purport of Zen, which is by no means wasting one's life away in a trance-inducing practice, but

consists in seeing into the life of one's being* or opening an eye of *satori*.

There is a book going under the name of *Six Essays by Shoshitsu* 少室六門 (that is, by Dharma, the First Patriarch of Zen); the book contains no doubt some of Bodhi-Dharma's sayings, but most of the essays are not his. The spirit however pervading the book is in perfect accord with the principle of Zen. One of the essays entitled "Kechi-myaku-ron" 血脈論, or Treatise on the Blood-relations, meaning a line of spiritual heritage, discusses the question of *Chien-hsing* or *Satori* which constitutes the essence of Zen Buddhism according to the author. The following passages are extracted from it.

"If you wish to seek the Buddha, you ought to see into your own nature (性 *hsing*); for this nature is the Buddha himself. If you have not seen into your own nature, what is the use of thinking of the Buddha, reciting the Sutras, observing a fast, or keeping the precepts? By thinking of the Buddha, your cause [meritorious deed] will bear fruit; by reciting the Sutras you may get bright intelligence; by keeping the precepts you may be born in the heavens; by practising charity you may be rewarded abundantly; but as to seeking the Buddha, you are far from it. If your self is not made clear, you ought to see a wise

* *Chien-hsing* in Chinese (見性). *Hsing* means nature, character, essence, soul, or what is innate to one. "Seeing into one's nature" is one of the set phrases used by the Zen masters, and in fact the avowed object of all Zen discipline. *Satori* is its more popular expression. When one gets into the inwardness of things, there is *satori*. This latter, however, being a broad term, can be used to designate any kind of a thorough understanding, and it is only in Zen that it has a restricted meaning. In this article I have used the term as the most essential thing in the study of Zen; for "seeing into one's nature" suggests the idea that Zen has something concrete and substantial which requires being seen into by us. This is misleading, though "*satori*" too I admit is a vague and naturally ambiguous term. For ordinary purposes, not too strictly philosophical, "*satori*" will answer, and whenever *chien-hsing* is referred to, it means this, the opening of the mental eye.

teacher and get a thorough understanding as to the root of birth and death. One who has not seen into one's own nature, is not to be called a wise teacher.

"When this [seeing into one's nature] is not attained, one cannot escape from the transmigration of birth and death, however well one may be versed in the study of all the scriptures in the twelve divisions. No time will ever come to one to get out of the sufferings of the triple world. Anciently there was a Bhikshu called Zensho [Literally, Good Star 善星] who was capable of reciting all the twelve divisions of scriptures, yet he could not save himself from transmigration, because he had no insight into his own nature. If this was the case even with Zensho, how about those moderners who being able to discourse only on a few sutras and śāstras regard themselves exponents of Buddhism? They are truly simple-minded. When one's mind is not understood, it is altogether of no avail to recite and discourse on idle literature? If you want to seek the Buddha, you ought to see into your own nature, which is the Buddha himself....

"The Buddha is your own mind, make no mistake to bow [to external objects]. 'Buddha' is a Western word, and in this country it means 'enlightened nature'; and by 'enlightened' is meant 'spiritually enlightened.' It is this one's own spiritual nature in enlightenment that responds to the external world, comes in contact with objects, raises the eyebrows, winks the eyelids, and moves the hands and legs. This nature is the mind, and the mind is the Buddha, the Buddha is the way, and the way is Zen. This simple word 'Zen' is beyond the comprehension both of the wise and the ignorant. To see directly into one's original nature, this is Zen. When this original nature is not seen into, there is no Zen. Even if you are well learned in hundreds of the sutras and śāstras, you still remain an ignoramus in Buddhism

when you have not yet seen into your original nature. Buddhism is not there [in mere learning]. The highest truth is unfathomably deep, is not an object of talk or discussion, and even the canonical texts have no way to bring it within our reach. Let us once see into our own original nature and we have the truth even when we are quite illiterate, not knowing a word....

"Those who have not seen into their own nature, may read the sutras, think of the Buddha, study long, work hard, practise religion throughout the six periods of the day, sit for a long time and never lie down for sleep, and may be wide in learning and well-informed in all things; and they may believe that all this is Buddhism. But such people are really disparaging Buddhism. All the Buddhas in successive ages only talk of seeing into one's nature. All things are impermanent; until you get an insight into your nature, do not say, 'I have the perfect knowledge.' Such is really committing a very grave crime. Ananda, one of the ten great disciples of the Buddha, was known for his wide information, but did not have any insight into Buddhahood, because he was so bent on gaining information only."....

II

The Sixth Patriarch (六祖慧能) insists on this in a most unmistakable way when he answers the question: "As to your commission from the Fifth Patriarch of Wobai (黄梅), how do you direct and instruct others in it?" The answer was: "No direction, no instruction there is; we talk only of seeing into one's nature and not of practising Dhyāna and seeking deliverance thereby." Elsewhere they are designated as the "confused" and "not worth consulting with," they that are empty-minded and sit quietly, having no thoughts whatever; whereas "even ignorant ones, if they all of a sudden

realise the truth and open their mental eyes, are after all wise men and may attain even to Buddhahood." Again when the Patriarch was told of the method of instruction adopted by the masters of the Northern School of Zen which consisted in stopping all mental activity, quietly absorbed in contemplation, and in sitting cross-legged for the longest while at a stretch, he declared such practises to be abnormal and not at all to the point, being far from the truth of Zen, and added this stanza :

"While living one sits up and lies not,
When dead, one lies and sits not;
A set of ill-smelling skeleton!
What is the use of belabouring so?"

While at Demboin, Baso (馬祖) used to sit cross-legged all day and meditating. His master, Nangaku (南嶽, 677-744), saw him and asked :

"What seekest thou here thus sitting cross-legged?"

"My desire is to become a Buddha."

Thereupon the master took up a piece of brick and began to polish it hard on the stone nearby.

"What workest thou so, my master?" Baso asked.

"I am trying to turn this into a mirror."

"No amount of polishing will make a mirror of the brick, sir."

"If so, no amount of sitting cross-legged as thou doest will make of thee a Buddha," said the master.

"What shall I have to do then?,"

"It is like driving a cart; when it moveth not, wilt thou whip the cart, or the ox?"

Baso made no answer.

The master continued: "Wilt thou practise this sitting cross-legged in order to attain Dhyāna, or to attain Buddhahood? If it is Dhyāna, Dhyāna does not consist in sitting or

lying; if it is Buddhahood, the Buddha has no fixed forms. As he has no abiding place anywhere, no one can take hold of him, nor can he be let go. If thou seekest Buddhahood by thus sitting cross-legged, thou murderest him. So long as thou freest thyself not from sitting so*, thou never comest to the truth."

These are all plain statements, and no doubts are left as to the ultimate end of Zen, which is not sinking oneself into a state of torpidity by sitting quietly after the fashion of a Hindu saint and trying to exclude all the mental ripples that seem to come up from nowhere and after a while pass away—where nobody knows. These preliminary remarks may perhaps make the reader to ponder the following few "Questions and Answers" (known as *Mondo* 問答 in Japanese); for they will illustrate my thesis that Zen aims at the opening of *satori*, or at acquiring a new point of view as regards life and the universe. The Zen masters, as we see below, are always found trying to avail themselves even of every apparently trivial incident of life in order to make the disciples' minds flow into a channel hitherto altogether unperceived. It is like picking a hidden lock, the flood of new experiences gushes forth from the opening. It is again like the clock's striking the hours; when the appointed time comes it clicks, and the whole percussion of sounds is released. The mind seems to have something of this mechanism; when a certain moment is reached, a hitherto closed screen is lifted, an entirely new vista opens up, and the tone of one's whole life thereafter changes. This mental clicking or opening is called "*satori*" by the Zen masters and is insisted upon as the main object of their discipline.

* That is, from the idea that this sitting cross-legged leads to Buddhahood. From the earliest period of Zen in China, the quietist tendency has been running along the whole history with the intellectual tendency which emphasises the *satori* element. Even today these two currents are represented by the Sôtô and the Rinzai School of Zen; each has its characteristic features of excellence. My own standpoint is that of an intellectualist and not that of a quietist; for I think the essence of Zen lies in the attainment of *satori*.

III

The records quoted below do not always give the whole history of the process leading up to a *satori*, that is, from the first moment when the disciple came to the master until the last moment of realisation, with all the intermittent psychological vicissitudes which he had to go through. The examples are just to show that the whole Zen discipline gains meaning when there takes place this turning of the mental hinge to a wider and deeper world. For when this wider and deeper world opens, everyday life, even the most trivial thing of it, grows loaded with the truths of Zen. On the one hand, therefore, *satori* is a most prosaic and matter-of-fact thing, but on the other hand when it is not understood it is something of a mystery. But after all is not life itself filled with wonders, mysteries, and unfathomabilities, far beyond our discursive understanding?

A monk asked Jōshu (趙州, 778-897) to be instructed in Zen. Said the master, "Have you had your breakfast or not?" "Yes, master, I have," answered the monk. "If so, have your dishes washed," was an immediate response, which, it is said, at once opened the monk's mind to the truth of Zen.

This is enough to show what a commonplace thing a *satori* is; but to see what an important rôle this most trivial incident of life plays in Zen, it will be necessary to add some remarks which were made by the masters, and through these the readers may have a glimpse into the content of *satori*. Ummon (雲門, -949) who lived a little later than Jōshu commented on him; "Was there any special instruction in this remark of Jōshu, or not? If there was, what was it? If there was not, what *satori* was it that the monk attained?" Suigan (翠巖), a contemporary of Ummon, had a retort to him; "The great master Ummon does not know what is

what, hence this comment of his. It was altogether unnecessary, it was like painting legs to the snake and planting beard to the eunuch. My view differs from his: that monk who seems to have attained a *satori* goes to hell as straight as an arrow."

Now, what does this all mean—Jōshu's remark about washing the dishes the monk's attainment of *satori*, Ummon's alternatives, and Suigan's assurance? Are they speaking against one another? Is this much ado about nothing? This is where Zen is difficult to grasp and at the same time difficult to explain. Let me add a few more queries. How did Jōshu make the monk's eye open by such a prosaic remark? Did the remark have any hidden meaning, however, which happened to coincide with the mental tone of the monk? How was the monk so mentally prepared for the final stroke of the master whose service was just pushing the button as it were? Nothing of *satori* is so far gleaned from washing the dishes; we have to look somewhere else for the fact of Zen. At any rate we could not say that Jōshu had nothing to do with the monk's realisation. Hence Ummon's remark which is somewhat enigmatic, yet to the point. As to Suigan's comment, it is what is technically known as 拈弄 (*Neuro*) "Handling and Playing" or "Playful Criticism." He appears to be making a disparaging remark about Ummon, but in truth he is joining hands with his predecessors.

Tokusan (徳山, 780-845) was a great scholar of the *Diamond Sutra* (金剛經). Learning that there was such a thing as Zen ignoring all the written scriptures and directly laying hand on one's soul, he came to Ryūtan (龍潭) to be instructed in the doctrine. One day Tokusan was sitting outside trying to look into the mystery of Zen. Ryūtan said, "Why don't you come in?" Replied Tokusan, "It is pitch dark." A candle was lighted and handed over to Tokusan. When the latter was at the point of taking it,

Ryūtan suddenly blew the light out, whereupon the mind of Tokusan was opened.*

Hyakujo (百丈, 724-814) one day went out attending his master Baso (馬祖). A flock of wild geese was seen flying. Baso asked,

"What are they?"

"They are wild geese, sir."

"Whither are they flying?"

"They have flown away, sir."

Baso abruptly taking hold of Hyakujo's nose gave it a twist. Overcome with pain, Hyakujo cried aloud, "Oh! Oh!" Said Baso, "You say they have flown away, but all the same they have been here from the very beginning." This made Hyakujo's back wet with cold perspiration. He had *satori*.

Is there any connection in any possible way between the washing of the dishes and the blowing out of the candle and the twisting of the nose? We must say with Ummon: If there is none, how could they all come to the realisation of the truth of Zen? If there is, what inner relationship is there? What is this *satori*? What a new point of viewing things is this? So long as our observation is limited to those conditions which preceded the opening of a disciple's eye we cannot perhaps fully comprehend where lies the ultimate issue. They are matters of everyday occurrence, and if Zen lies objectively among them, every one of us is a master before we are told of it. This is partly true inasmuch as there is nothing artificially constructed in Zen, but if the nose is to be really twisted or the candle blown out in order to

* In Claud Field's *Mysteries and Saints of Islam* (p. 25), we read under Hasan Basri, "Another time I saw a child coming towards me holding a lighted torch in his hand, 'Where have you brought this light from?' I asked him. He immediately blew it out, and said to me, 'O Hasan, tell me where it is gone, and I will tell you whence I fetched.'" Of course the parallel here is only apparent, for Tokusan got his enlightenment from quite a different source than the mere blowing out of the candle. Still the parallel in itself is interesting enough to be quoted here.

take the scale off the eye, our attention must be directed inwardly to the working of our minds, and it will be there where we are to take hold of the hidden relation existing between the flying geese and the washed dishes and the blown out candle and any other happenings that weave out infinitely variegated patterns of human life.

Under Daiye (大慧, 1089-1163), the great Zen teacher of the Sung Dynasty, there was a monk named Dōken (道謙) who had spent many years in the study of Zen, but who had not yet delved into its secrets if there were any. He was discouraged when he was sent on an errand to a distant city. A trip requiring half a year to finish would surely be a hindrance rather than a help to his study. Yu, one of his fellow-monks, was most sympathetic, and said, "I will accompany you on this trip and do all that I can for you. There is no reason why you cannot go on with your meditation even while travelling." They started together. One evening Dōken despairingly implored his friend to assist him in the solution of the mystery of life. The friend said, "I am willing to help you in every way, but there are some things in which I cannot be of any help to you. These you must look after yourself." Dōken expressed the desire to know what they were. "For instance," said the friend, "when you are hungry or thirsty, my eating of food or drinking does not fill your stomach. You must drink and eat yourself. When you want to respond to the calls of nature, you must take care of them yourself, for I cannot be of any use to you. And then it will be nobody else that will carry your own corpse [that is, your own body] along this highway." This remark at once opened the mind of the truth-seeking monk, who, so transported with his discovery, did not know how to express his joy. Yu now told him that his work was done and that his further companionship would have no meaning after this. So the friend returned and left Dōken to

continue his trip all by himself. After the half year Dōken came back to his own monastery. Daiye, his teacher, happened to meet him on his way down the mountain, and made the following remark, "This time he knows it all." What was it, one may remark, that flashed through Dōken's mind when his friend gave him a most matter-of-fact advice?

Kyōgen (香嚴) was a disciple of Hyakujo. After the master's death he went to Yisan (潞山, 771-853) who was a senior disciple of Hyakujo. Yisan asked him, "I am told that you have been under my late master Hyakujo, and also that you have remarkable intelligence; but the understanding of Zen through this medium necessarily ends in intellectual and analytical comprehension, which is not of much use. Yet you may have had an insight into the truth of Zen. Let me have your view as to the reason of birth and death, that is, as to your own being before your parents gave birth to you."

Thus asked, Kyōgen did not know how to reply. He retired into his own room and assiduously made research into his notes which he had taken of the sermons given by his late master. He failed to come across a suitable passage he might present as his own view. He returned to Yisan and implored him to teach in the faith of Zen. But Yisan said, "I really have nothing to impart to you, and if I tried to do so, you may have occasion to make me an object of ridicule later on. Besides, whatever I can instruct you is my own and will never be yours." Kyōgen was disappointed and considered his senior disciple unkind. Finally he came to the decision to burn up all his notes and memorandums which were of no help to his spiritual welfare, and, retiring altogether from the world, to spend the rest of his life in solitude and simple life in accordance with the Buddhist rules. He reasoned, "What is the use of studying Buddhism, so difficult to comprehend and too subtle from receiving instructions from

another? I shall be a plain homeless monk, troubled with no desire to master things too deep for thought." He left Yisan and built a hut near the tomb of Chu the National Master (忠國師) at Nan-yang (南陽). One day he was weeding and sweeping the ground, and when a piece of rock brushed away struck a bamboo, the sound unexpectedly elevated his mind to a state of *satori*. The question proposed by Yisan became transparent; his joy was boundless, he felt as if meeting again his lost parent. Besides he came to realise the kindness of his abandoned senior brother who refused him instruction. For he now knew that this would not have happened to him if Yisan had been unkind enough to explain things for him.

Below is the verse he composed soon after his achievement, from which we may get an idea of his *satori*.

"One strike has made me forget all my previous knowledge,
No artificial discipline is at all needed;
In every movement I uphold the ancient way,
And never fall into the rut of mere quietism;
Wherever I walk no traces are left,
And my senses are not fettered by rules of conduct;
Everywhere those who have attained to the truth,
All declare this to be of the highest order."

IV

There is something, we must admit, in Zen that defies explanation, and to which no master however ingenious can lead his disciples through intellectual analysis. Kyōgen or Tokusan had enough knowledge of the canonical teachings or of the master's expository discourses; but when the real thing was demanded of them, they significantly failed to produce it either to their inner satisfaction or for the master's approval. The *satori* is not a thing after all to be gained through the

understanding. But once the key within one's grasp and everything seems to lay bare before him; the entire world assumes then a different aspect for such. By those who know, this inner change is recognised. The Dōken before he started on his mission and the Dōken after the realisation are apparently the same person; but as soon as Daiye saw him, he knew what had taken place in him even when he uttered not a word. Baso twisted Hyakujo's nose, and the latter turned into such a wild soul as to have the audacity to roll up the matting before his master's discourse had hardly begun (see p. 212). The experience they have gone through within themselves is not a very elaborate, complicated, and intellectually demonstrable thing; for none of them ever try to expound it by a series of learned discourses, they do just this thing or that, or utter a single phrase unintelligible to outsiders, and the whole affair proves most satisfactory both to the master and to the disciple. The *satori* cannot be a phantasm, empty and contentless, and lacking in real value.

As to the opening of *satori*, all that Zen can do is to indicate the way and leave the rest all to one's own experience; that is to say, following up the indication and arriving at the goal,—this is to be done by oneself and without another's help. With all that the master can do, he is helpless to make the disciple take hold of the thing, unless the latter is inwardly fully prepared for it. Just as we cannot make a horse drink against his will, the taking hold of the ultimate reality is to be done by oneself. Just as the flower blooms out of its inner necessity, the looking into one's own nature must be the outcome of one's own inner overflowing. This is where Zen is so personal and subjective.

I said that Zen does not give us any intellectual assistance, nor does it waste time in arguing the point with us, but it merely suggests or indicates, not because it wants to be indefinite, but because that is really the only thing it can

do for us. If it could, it would do anything to help us come to an understanding. In fact Zen is exhausting every possible means to do that, as we can see in all the great masters' attitudes towards their disciples. When they are actually knocking them down, their kindheartedness is never to be doubted. They are just waiting for the time when their pupils' minds get all ripened for the final moment. When this is come, the opportunity of opening an eye to the truth of Zen lies everywhere. One can pick it up in the hearing of an inarticulate sound, or listening to an unintelligible remark, or in the observation of a flower blooming, or in the encountering of any trivial everyday incident such as stumbling, rolling up a screen, using a fan, etc. These are all sufficient conditions that will awaken one's inner sense. Evidently a most insignificant happening, and yet its effect on the mind infinitely surpasses all that one could expect of it. A light touch of an ignited wire, and an explosion shaking the very foundations of the earth. In fact, all the causes of *satori* are in the mind. That is why when the clock clicks, all that has been lying there bursts up like a volcanic eruption or flashes out like a bolt of lightening. Zen calls this "returning to one's own home;" for its followers will declare: "You have now found yourself; from the very beginning nothing has been kept away from you. It was yourself that closed the eye to the fact. In Zen there is nothing to explain, nothing to teach, that will add to your knowledge. Unless it grows out of yourself, no knowledge is really of value to you, a borrowed plumage never grows."

Kozankoku (黄山谷), a Confucian poet and statesman, came to Kwaido (晦堂, 1024-1100) to be initiated into Zen. Said the Zen master, "There is a passage in the text you are so thoroughly familiar with, which fitly describes the teaching of Zen. Did not Confucius declare, 'Do you think I am holding back something from you, O my

disciple! Indeed I have held nothing back from you.'” Sankoku tried to answer, but Kwaïdo immediately made him keep silence by saying, “No, no!” The Confucian disciple felt troubled in mind, and did not know how to express himself. Some time later they were having a walk in the mountains. The wild laurel was in full bloom and the air was redolent. Asked the Zen master, “Do you smell it?” When the Confucian answered affirmatively, Kwaïdo said, “There, I have kept nothing back from you!” This suggestion from the teacher at once led to the opening of Kozan-koku’s mind. Is it not evident now that a *satori* is not a thing to be imposed upon another, but that it is self-growing from within? Though nothing is kept away from us, it is through a *satori* that we become cognisant of the fact, convincing us that we are all sufficient unto ourselves. All that therefore Zen contrives is to assert that there is such a thing as self-revelation, or the opening of *satori*.

V

As *satori* strikes at the primary fact of existence, its attainment marks a turning point in one’s life. The attainment, however, must be thorough-going and clear-cut in order to produce a satisfactory result. To deserve the name “*satori*” the mental revolution must be so complete as to make one really and sincerely feel that there took place a fiery baptism of the spirit. The intensity of this feeling is proportional to the amount of effort the opener of *satori* has put into the achievement. For there is a gradation in *satori* as to its intensity, as in all our mental activity. The possessor of a lukewarm *satori* may suffer no such spiritual revolution as Rinzai (臨濟), or Bukko (佛光) whose case is quoted below. Zen is a matter of character and not of the intellect. A brilliant intellect may fail to unravel all the mysteries of Zen,

but a strong soul will drink deep of its inexhaustible fountain. I do not know if the intellect is superficial and touches only the fringe of one's personality; but the fact is the will is the man himself, and Zen appeals to it. When one becomes penetratingly conscious of the working of this agency, there is the opening of *satori* and the understanding of Zen. As they say, the snake has now grown into the dragon; or more graphically, a common cur—a most miserable creature wagging its tail for food and sympathy, and kicked about by the street boys so mercilessly—has now turned into a golden-haired lion whose roar frightens to death all the feeble-minded.

Therefore, when Rinzai was meekly submitting to the "thirty blows" of Obaku, he was a pitiable sight; as soon as he attained *satori*, he was quite a different personage. His first exclamation was, "There is not much after all in the Buddhism of Obaku." And when he saw the reproachful Obaku again, he returned his favour by giving him a slap on the face. "What an arrogance, what an impudence!" Obaku exclaimed; but there was reason in Rinzai's rudeness, and the old master could not but be pleased with this treatment from his former tearful Rinzai.

When Tokusan gained an insight into the truth of Zen, he immediately took up all his commentaries on the *Diamond Sutra*, once so valued and considered indispensable that he had to carry them wherever he went; he now set fire to them, reducing all the manuscripts into nothingness. He exclaimed; "However deep your knowledge of abstruse philosophy, it is like a piece of hair flying in the vastness of space; and however important your experience in things worldly, it is like a drop of water thrown into an unfathomable abyss."

On the day following the incident of the flying geese, to which reference was made elsewhere, Baso appeared in the preaching hall and was about to speak before a congregation,

when Hyakujo came forward and began to roll up the matting.* Baso without protesting came down from his seat and returned to his own room. He then called Hyakujo and asked him why he rolled up the matting before he uttered a word. Replied Hyakujo.

"Yesterday you twisted my nose, and it was quite painful."

"Where," said Baso, "was your thought wondering then?"

"It is not painful any more today."

How differently he behaves now! When his nose was pinched, he was quite an ignoramus in the secrets of Zen. He is now a golden-haired lion, he is master of himself, and acts so freely as if he owned the world, pushing away even his own master far into the background.

There is no doubt that *satori* goes deep into the very root of individuality. The change achieved thereby is quite remarkable, as we see in the examples above cited.

VI

Some masters have left in the form of verse known as "Ge" (偈, *gāthā*) what they perceived or felt at the time their mental eye was opened. It has the special name of "Tōki-no-ge" (in Chinese 投機偈); and from the following translations the reader may draw his own conclusion as to the nature and content of a *satori* so highly prized by the Zen followers. But there is one thing to which I like to call his attention, which is that the contents of these *gāthās* are so various and dissimilar as far as their superficial sense is concerned that one may be at a loss how to make a comparison of these divers declarations. Being sometimes

* This is spread before the Buddha and on it the master performs his bowing ceremony, and its rolling up naturally means the end of a sermon.

merely descriptive verses of the feelings, an analysis is impossible unless the critic himself has once experienced them in his own inner life. Nevertheless these verses will be of use to the psychological students of Buddhist mysticism.

The following is Seppo's (雪峰, 822-908) verse, whose eye was opened when he was rolling up the screen:

"How deluded I was! How deluded, indeed!

Lift up the screen, and come see the world!

'What religion believest thou?' you ask.

I raise my *hossu** and hit your mouth."

Hōyen, of Gosozan (五祖山法演), who died in 1104, succeeded Shutan, of Haku-un (白雲守端), and was the teacher of Yengo, composed the following when his mental eye was first opened:

"A piece of farm land quietly lies before the hill,

Crossing my hands over the chest I ask the old farmer kindly:

'How often have you sold it and bought it back by yourself?'

I like the pines and bamboos that invite a refreshing breeze."

Yengo (圓悟, 1063-1135) was one of the greatest teachers in the Sung dynasty and the author of a Zen text-book known as the *Hekiganshu* (碧巖集). His verse stands in such contrast to that of his teacher, Hōyen, and the reader will find it hard to unearth anything of Zen from the following romanticism:

"The golden duck no more issues odorous smoke behind
the brocade screens,

Amidst flute-playing and singing, he goes home, thoroughly
in liquor and supported by others:

A happy event in the life of a romantic youth,

It is his sweetheart alone that is allowed to know."

* 拂子. It was originally a mosquito driver, but now it is a symbol of religious authority. It has a short handle, a little over a foot long, and a longer tuft of hair, usually a horse's tail or a yak's.

Yenju, of Yōmeiji (永明延壽, 904-975), who belonged to the Hōgen School (法眼宗) of Zen Buddhism, was the author of a book called "Shūkyōroku" (宗鏡錄, *Record of Truth-Mirror*) in one hundred fasciculi, and flourished in the early Sung. His realisation took place when he heard a bundle of fuel dropping on the ground.

"Something dropped! It is no other thing;
Right and left, there is nothing earthy:
Rivers and mountains and the great earth,—
In them all revealed is the Body of the Dharmarāja."

The first of the following two verses is by Yōdainen (楊大年, 973-1020), a statesman of the Sung dynasty, and the second by Iku, of Tōryō (茶陵郁), under whom Yōgi (1024-1072), the founder of the Yōgi Branch of the Rinzai School, was ordained as monk.

"An octagonal millstone rushes through the air;
A golden-coloured lion has turned into a cur:
If you want to hide yourself in the North Star,
Turn round and fold your hands behind the South Star."

"I have one jewel shining bright,
Long buried it was underneath worldly worries;
This morning the dusty veil is off, and restored is its lustre,
Illumining rivers and mountains and ten thousand other things."

A sufficient variety of the verses has been given here to show how they vary from one another and how it is impossible to suggest any intelligible explanation of the content of *satori* by merely comparing them or by analysing them. Some of them are easily understood, I suppose, as expressive of the feeling of a new revelation; but as to what that revelation itself is, it will require a certain amount of personal knowledge to be able to describe it more intelligently. In any event all

these masters testify to the fact that there is such a thing in Zen as *satori* through which one is admitted into a new world of value. The old way of viewing things is abandoned and the world acquires a new signification. Some of them would declare that they were "deluded" or that their "previous knowledge" was thrown into oblivion, while others would confess they were hitherto unaware of a new beauty which exists in the "refreshing breeze" and in the "shining jewel."

VII

When our consideration is limited to the objective side of *satori* as illustrated so far, it does not appear to be a very extraordinary thing—this opening an eye to the truth of Zen. The master makes some remarks, and if they happen to be opportune enough, the disciple will come at once to a realisation and see into a mystery hitherto undreamed of. It seems all to depend upon what kind of mood or what state of mental preparedness one is in at the moment. Zen is after all an haphazard affair, one may be tempted to think. But when we know that it took Nangaku (南嶽) eight long years to answer the question, "Who is he that thus walketh towards me?" we shall realise the fact that there was in him a great deal of mental anguish and tribulation which he had to go through before he could come to the final solution and declared, "Even when one asserts that here is a somewhat, one misses it altogether." We must try to look into the psychological aspect of *satori*, where is revealed the inner mechanism of opening the door to the eternal secrets of the human soul. This is done best by quoting some of the masters themselves whose introspective statements are on record.

Kōhō (高峰, 1238–1285) was one of the great masters in the latter part of the Sung Dynasty. When his master first

let him attend to "Jōshu's Mu" (趙州無字),* he belaboured himself hard on the problem. One day his master suddenly asked him, "What is it that makes you carry around this lifeless corpse of yours?" The poor fellow did not know what to make of the question; for the master was merciless and it was usually followed by a hard knocking down. Later on in the midst of his sleep one night he recalled the fact that once when he was under another master he was told to find out the ultimate signification of the statement, "All things return to one (萬法歸一)",** and this kept him up all the rest of that night and through the successive several days and nights. While in this state of an extreme mental tension, he found himself one day looking at Goso-Hoyen's (五祖法演—1104) verse on the First Patriarch of Zen, which partly read,

"One hundred years,—thirty-six thousand morns,
This same old fellow moveth on for ever!"

This at once made him dissolve his eternal doubt as to "Who's carrying around this lifeless body of yours?" He was baptised and became an altogether new man.

He leaves us in his "Goroku" 語錄 (Sayings Recorded) an account of those days of the mental strain in the following narrative: "In olden days when I was at Sokei, and before one month was over after my return to the Meditation Hall there, one night while deep in sleep I suddenly found myself fixing my attention on the question: 'All things return to

* This is one of the most noted *kō-an* (公案) and generally given to the uninitiated as an eye-opener. When Jōshū was asked by a monk whether there was Buddha-nature in the dog, the master answered, "Mu!" (*mu* in Chinese, meaning literally "no"). But this is not at all understood in its literal sense when it is given as a *kō-an*, it means just "*mu*," and the masters will not give you any explanation. It is popularly known as "Jōshū's Mu." As to what a *Kō-an* is, a special article is to be written, in the meantime let it be understood as meaning a problem given to students for solution.

** This has been quoted elsewhere. Another of the *kō-an* for beginners.

one, but where does this one return?' My attention was rigidly fixed on this that I neglected sleeping, forgot to eat, and did not distinguish east from west, nor morning from night. While spreading the napkin, producing the bowls, or attending to my natural wants, whether I moved or rested, whether I talked or kept silent, my whole existence was wrapt up with the question, "Where does this one return?" No other thoughts ever disturbed my consciousness; no, even if I wanted to stir up the least bit of thought irrelevant to the central one, I could not do so. It was like being screwed up or glued; however much I tried to shake myself off, it refused to move. Though I was in the midst of a crowd or congregation I felt as if I were all by myself. From morning till evening, from evening till morning, so transparent, so tranquil, so majestically above all things were my feelings! Absolutely pure and not a particle of dust! My one thought covered eternity; so calm was the outside world, so oblivious of the existence of other people I was. Like an idiot, like an imbecile, six days and nights thus elapsed when I entered the Shrine with the rest, reciting the sutras, and happened to raise my head and looked at the verse by Goso. This made me all of a sudden awake from the spell, and the meaning of 'Who carries this lifeless corpse of yours?' burst upon me,—the question once given by my old master Kuozan. I felt as if this boundless space itself were broken up into pieces, and the great earth were altogether levelled away. I forgot myself, I forgot the world, it was like one mirror reflecting another. I tried several *kō-an* in my mind and found them so transparently clear. I was no more deceived as to the wonderful working of *Prajñā* 般若 (transcendental wisdom)."

Hakuin (白隱, 1683-1768) is another of those masters who have put down their first Zen experience in writing, and we read in his book entitled *Orategama* (遠羅天釜) the following account: "When I was twenty-four years old,

I stayed at the Yegan Monastery, of Echigo. ["Joshu's Mu" being my thesis at the time] I assiduously applied myself to it. I did not sleep days and nights, forgot both eating and lying down, when quite abruptly a great mental fixation* took place. I felt as if freezing in an ice-field extending thousands of miles, and within myself there was a sense of utmost transparency. There was no going forward, no slipping backward; I was like an idiot, like an imbecile, and there was nothing but 'Joshu's Mu.' Though I attended the lectures by the master, they sounded like a discussion going on somewhere in a distant hall, many yards away. Sometimes my sensation was that of one flying in the air. Several days passed in this state, when one evening a temple-bell struck which upset the whole thing. It was like smashing an ice-basin, or pulling down a house made of jade. When I suddenly awoke again, I found that I myself was Ganto** the old master, and that all through the shifting changes of time not a bit [of his personality] was lost. Whatever doubts and indecisions I had before were completely dissolved like a piece of thawing ice. I called out loudly, 'How wondrous! how wondrous! There is no birth and death from which one has to escape, nor is there any supreme knowledge (*Bodhi*) after which one has to strive. All the complications (葛藤)*** past and present,

* Literally, "a great doubt" (大疑), but it does not mean that, as the term "doubt" is not understood here in its ordinary sense. It means a state of concentration brought to its highest pitch.

** Ganto (嚴頭, 828-887) was one of the great Zen teachers in the T'ang dynasty. But he was murdered by an outlaw when his death-cry is said to have reached many miles around. When Hakuin first studied Zen, this tragic incident in the life of an eminent Zen master who is supposed to be above all human ailments, troubled him very much, he wondered if Zen was really the gospel of salvation. Hence this allusion to Ganto.

*** *Kō-ans* are sometimes called complications; for according to the masters there ought not to be any such thing as a *kō-an* from the beginning, it was an unnecessary invention making things more complicated. The truth of Zen has no need for *kō-ans*. It is supposed that there are 1700 *kō-ans* which will test the reality of *satori*.

numbering one thousand and seven hundred are not worth the pains.' ”

The case of Bukko the National Teacher (佛光國師, 1226-1286)* was more extraordinary than that of Hakuin, and fortunately in this case too we have his own recording of it in detail. “When I was fourteen,” writes Bukko, “I went up to Kinzan. When seventeen I made up my mind to study Buddhism and began to unravel the mysteries of ‘Joshu’s Mu.’ I expected to finish the matter within one year, but I did not come to any understanding of it after all. Another year passed without much avail, and three more years, also finding myself with no progress. In the fifth or sixth year, while no special change came over me, the ‘Mu’ became so inseparably attached to me that I could not get away from it even while asleep. This whole universe seemed to be nothing but the ‘Mu’ itself. In the meantime I was told by an old monk to set it aside for a while and see how things would go with me. According to this advice, I dropped the matter altogether and sat quietly. But owing to the fact that the ‘Mu’ had been with me so long, I could in no way shake it off however much I tried. When I was sitting, I forgot that I was sitting; nor was I conscious of my own body. Nothing but a sense of utter blankness prevailed. Half a year thus passed. Like a bird escaped from its cage, my mind, my consciousness moved about [without restraint] sometimes eastward, sometimes westward, sometimes northward or

* He came to Japan when the Hōjō family was in power at Kamakura. He established the Engakuji temple which is still one of the chief Zen monasteries in Japan. While still in China his temple was invaded by soldiers of the Yüan dynasty who threatened to kill him, but Bukko was immovable and quietly composed the following verse:

“Throughout heaven and earth there is not a piece of ground where
a single stick could be inserted;

I am glad that all things are void, myself and the world:

Honoured be the sword, three feet long, wielded by the great Yüan
swordsman,

It is like cutting a spring breeze amidst the flashes of lightning.”

southward. Sitting* through two days in succession, or through one day and night I did not feel any fatigue.

"At the time there were about nine hundred monks residing in the monastery, among whom there were many devoted students of Zen. One day while sitting, I felt as if my body and my mind were separated from each other and lost the chance of getting back together. All the monks about me thought that I was quite dead, but an old monk among them said that I was frozen to a state of immovability while absorbed in deep meditation, and that if I were covered up with warm clothings, I should by myself come to my senses. This proved true, for I finally awoke from it; and when I asked the monks near my seat how long I had been in that condition, they told me it was one day and night.

"After this, I still kept up my practise of sitting. I could now sleep a little. When I closed my eyes, a broad expanse of emptiness presented itself before them, which then assumed the form of a farmyard. Through this piece of land I walked and walked until I got thoroughly familiar with the ground. But as soon as my eyes were opened, the vision altogether disappeared. One night sitting far into the night I kept my eyes open and was aware of my sitting up in my seat. All suddenly the sound of striking the board in front of the head-monk's room reached my ear, which at once revealed me the 'original man' in full. There was then no more of that vision which appeared at the closing of the eyes. Hastily I came down from the seat and ran out into a moonlit night and went up to the garden house called Ganki, where looking up to the sky I laughed loudly, 'Oh, how great is the Dharmakāya! Oh, how so great and immense for evermore!'

"Thence my joy knew no bounds. I could not quietly sit in the Meditation Hall; I went about with no special

* That is, sitting cross-legged in meditation.

purpose in the mountains walking this way and that. I thought of the sun and the moon traversing in a day through a space 4,000,000,000 miles wide. 'My present abode is in China' I reflected then, 'And they say the district of Yang is the centre of the earth. If so, this place must be 2,000,000,000 miles away from where the sun rises; and how is it that as soon as it comes up, its rays lose no time to strike my face?' I reflected again, 'The rays of my own eye must travel just as instantaneously as those of the sun as it reaches the latter; my eyes, my mind, are they not the Dharmakāya itself?' Thinking thus, I felt all the bonds snapped and broken to pieces that have been tying me for so many ages. How many numberless years have I been sitting in the hole of ants! Today even in the hollow of my hair there lie all the Buddha-lands in the ten quarters! I thought within myself, 'Even if I have no greater *satori*, I am now all sufficient unto myself.'

Here is a stanza composed by Bukko at the great moment of *satori*, describing his inner feelings:

"With one stroke I have completely smashed the cave of the ghosts;
Behold, there rushes out the iron face of the monster Nata!
Both my ears are as deaf and my tongue is tied;
If thou touchest it idly, the fiery star shoots out!"

VIII

These cases will be sufficient to show what mental process one has to go through before the opening of a *satori* takes place. Of course these are prominent examples and highly accentuated, and every *satori* is not preceded by such an extraordinary degree of concentration. But an experience more or less like these must be the necessary antecedent to all *satori*, especially to that which is to be gone through at

the outset of the study. The mind then seems to be so thoroughly swept clean as not to leave a particle of dust, that is, a trace of thought in it. When thus all mentation ceases, even the consciousness of an effort to keep an idea focussed at the centre of attention is gone, that is, when, as the Zen followers say, the mind is so completely possessed or identified with its object of thought that even the consciousness of identity is lost as when one mirror reflects another, the subject feels as if living in a crystal palace, all thoroughly transparent, refreshing, buoyant, and royal. But the end has not yet been reached, this being merely the condition maturing to a *satori*. If the mind remains in this state of fixation, there will be no occasion for its being awakened to the truth of Zen. The state of a "*tai-yi*" (Great Doubt), as it is technically known, is the antecedent. It must be broken up and exploded into the next stage, which is looking into one's nature or the opening of *satori*.

An explosion, as it is nothing else, generally takes place when this finely balanced equilibrium tilts for one reason or another. A stone is thrown into a sheet of water in perfect stillness, and ripples begin to stir. It is somewhat like this. A sound knocks at the gate of consciousness so tightly closed, and it at once reverberates through the entire being of the individual. He is awakened in the most vivid sense of the word. He comes out baptised in the fire of creation. He has seen the work of God in his very workshop. The occasion may not necessarily be the hearing of a temple bell, it may be reading a stanza, or seeing something moving, or the sense of touch irritated, when a most highly accentuated state of concentration bursts out into a *satori*.

The concentration, however, may not be kept up to such an almost abnormal degree as in the case of Bukko. It may last just a second or two, and if it is the right kind of concentration and rightly handled by the master, the inevitable

opening of the mind will follow. When the monk Jō (定上座) asked Rinzai, "What is the ultimate principle of Buddhism?" the master came right down from his seat, took hold of the monk, slapped him with his hand, and pushed him away from him. The monk stood stupefied. A bystander suggested, "Why don't you make a bow?" Obeying the order, Jō was about to bow when he abruptly awoke to the truth of Zen.* In this case Jō's self-absorption or concentration did not seemingly last very long, the bowing was the turning point, it broke up the spell and restored him to sense, not to an ordinary sense of awareness, but to the inward consciousness of his own being. Generally, we have no records of the inner working prior to a *satori*, and may pass lightly over the event as a merely happy incident or some intellectual trick having no deeper background. When we read such records, we have to supply from our own experience, whatever this is, all the necessary antecedent conditions for breaking up into a *satori*.

IX

So far the phenomenon called *satori* in Zen Buddhism has been treated as constituting the essence of Zen, as the turning point in one's life which opens the mind to a wider and deeper world, as something to be gleaned even from a most trivial incident of everyday life; and then it was explained how *satori* is to come out of one's inner life, and not

* This incident of the monk Jō was mentioned in my previous article on Zen in the first number of this magazine, which attracted the attention of Mr. Charles A. Parry, correspondent of *The Japan Advertiser*, Tokyo. He makes quite an amusing remark on that. Being an outspoken rationalist, he naturally fails to enter into the mystic veins of religion. However it is interesting to see how differently in different individuals "an inconceivably complicated network of cells and fibres" in the cortex gets connected with one another and thinks out all kinds of assumptions, hypotheses, or theories, mixed with all shades of feelings.

by any outside help except it is merely indicating the way to it. Next I proceeded to describe what a change *satori* brings in one's idea of things, that is, how it all upsets the former valuation of things generally, making one stand now entirely on a different footing. For illustrations, some verses were quoted which were composed by the masters at the moment of their attainment of *satori*. They are mostly descriptive of the feelings they experienced, such as those by Bukko and Yodainen and Yengo and others are typical of this class, as they have almost no intellectual elements in them. If one tries to pick up something from these verses by mere analytical process, one will be greatly disappointed. The psychological side of *satori* which is minutely narrated by Hakuin and others will be of great interest to those who are desirous of making a psychological inquiry into Zen. Of course these narratives alone will not do, for there are many things one has to consider in order to study it thoroughly.

I now wish to close this article by making a few general remarks on the subject of *satori* in the way of recapitulation.

1. People often imagine that the discipline of Zen is to induce a state of self-suggestion through meditation. This is not right. As we can see from the various instances above cited, *satori* does not consist in producing a certain premeditated condition by intensely thinking of it. It is acquiring a new point of looking at things. Ever since the unfolding of consciousness we have been led to respond to the inner and outer conditions in a certain conceptual, analytical manner. The discipline of Zen consists in upsetting this groundwork once for all and in re-constructing the old frame on an entirely new basis. It is evident therefore that meditating on a metaphysical or symbolical statement which is a product of our relative consciousness plays no part in Zen, as I have already touched on this in my previous article "Zen as Purifier and Liberator of Life."

2. Without the attainment of *satori* no one can enter into the mystery of Zen. It is the sudden flashing of a new truth hitherto altogether undreamed of. It is a sort of mental catastrophe taking place all at once after so much piling of matters intellectual and demonstrative. The piling has reached its limit and the whole edifice has now come to the ground when behold a new heaven is opened to your full survey. Water freezes suddenly when it reaches a certain point, the liquid has turned into a solidity, and it no more flows. *Satori* comes upon you unawares when you feel you have exhausted your whole being. Religiously, this is a new birth; intellectually the acquiring of a new viewpoint. The world now appears to be dressed in a different garment which seems to cover up all the unsightliness of dualism which is called delusion in Buddhist phraseology.

3. *Satori* is the *raison d'être* of Zen, and without which Zen is no Zen. Therefore every contrivance disciplinary or doctrinal is directed toward the attainment of *satori*. Zen masters could not remain patient for *satori* to come by itself, that is, to come sporadically and at its own pleasure. They earnestly seek out some way to make people realise the truth of Zen. Their manifestly enigmatical presentations of it were to create a state of mind in their disciples which would systematically pave the way to the enlightenment of Zen. All the intellectual demonstrations and exhortatory persuasions so far carried out by the most religious and philosophical leaders failed to produce the desired effect. The disciples were led further and further astray. Especially when Buddhism was introduced into China with all its Indian equipments, with its highly metaphysical abstractions and in most complicated systems of moral discipline, the Chinese were at a loss how to grasp the central point of the doctrine of Buddhism. Daruma, the Sixth Patriarch, Baso, and other masters noticed the fact. The proclamation of Zen was the natural outcome.

Satori was placed above Sutra-learning and scholarly discussion of the Śāstras, and it came to be identified with Zen. Zen therefore without *satori* is like pepper without its pungency. But at the same time we must not forget that there is such a thing as too much of *satori*, which is indeed to be detested.

4. This emphasising in Zen of *satori* above everything else makes the fact quite significant that Zen is not a system of Dhyāna as practised in India and by other schools of Buddhism than the Zen. By Dhyāna is understood popularly a kind of meditation or contemplation, that is, the fixing of thought, especially in Buddhism, on the doctrine of emptiness (*sūnyatā*). When the mind is so trained as to be able to realise the state of perfect void in which there is not a trace of consciousness left, even the sense of being unconscious having departed, in other words, when all forms of mental activity are swept clean from the field of consciousness which is now like a sky devoid of every speck of cloud, a mere broad expanse of blue, Dhyāna is said to have reached its perfection. This may be called ecstasy or trance, but it is not Zen. In Zen there must be a *satori*; there must be a general mental upheaval which destroys the old accumulations of intellectuality and lays down a foundation for a new faith; there must be the awakening of a new sense which will review the old things from an angle of perception entirely and most refreshingly new. In Dhyāna there are none of these things, for it is merely a quieting exercise of the mind. As such it has doubtless its own merits, but Zen ought not to be identified with Dhyāna so called.

5. *Satori* is not seeing God as he is, as might be contented by some Christian mystics. Zen has from the very beginning made clear its principal thesis, which is to see into the work of creation and not to interview the creator himself. The latter may be found then busy moulding his universe,

but Zen can go along on its own work even when he is not found there. It is not depending on his support. When it grasps the reason of living a life, it is satisfied. Hōyen, of Gosoan, used to produce his own hand and asked his disciples why it is called a hand. When one knows the reason, there is a *satori* and one has Zen. Whereas, with the God of mysticism there is the grasping of a definite object, and when you have God, what is not God is excluded. This is self-limiting. Zen wants absolute freedom, even from God. "No abiding place" means that; "Cleanse your mouth even when you utter the word 'Buddha,'" amounts to the same thing. It is not that Zen wants to be morbidly unholy and godless, but that it knows the incompleteness of a name. Therefore, when Yakusan (薬山, 750-834) was asked to give a lecture, he did not say a word, but instead came down from the pulpit and went off to his own room. Hyakujo merely walked forward a few steps, stood still, and opened his arms—which was his exposition of the great principle of Buddhism.

6. *Satori* is not a morbid state of mind, a fit subject for abnormal psychology. If anything, it is a perfectly normal state of mind. When I speak of a mental upheaval, one may be led to consider Zen something to be shunned by ordinary people. This is a mistaken view of Zen, unfortunately often held by prejudiced critics. As Joshu declared, it is your "everyday thought." It all depends upon the adjustment of the hinge whether the door opens in or out. Even in the twinkling of an eye, the whole affair is changed, and you have Zen, and you are as perfect and normal as ever. More than that, you have in the meantime acquired something altogether new. All your mental activities are now working to a different key, which is more satisfying, more peaceful, and fuller of joy than anything you ever had. The tone of your life is altered. There is something rejuvenating in it.

The spring flowers look prettier, and the mountain stream runs cooler and more transparent. The subjective revolution that brings out this state of things cannot be called abnormal. When life becomes more enjoyable and its expanse is as broad as the universe itself, there must be something in *satori* quite healthy and worth one's striving after its attainment.

7. We are supposedly living in the same world, but who can tell the thing we popularly call a stone lying before this window is the same thing to all of us? According to the way we look at it, to some the stone ceases to be a stone, while to others it forever remains a worthless specimen of geological product. And this initial divergence of views calls forth an endless series of divergences later in our moral and spiritual lives. Just a little twisting in our modes of thinking and yet what a world of difference will grow up eventually between one another! So with Zen, *satori* is this twisting, not in the wrong way, but in a deeper and fuller sense.

Again, you and I sip a cup of tea. The act is apparently alike, but who can tell what a wide gap there is subjectively between you and me? In your drinking there may be no Zen while mine is brimful of it. The reason is, the one moves in the logical circle and the other is out of it; that is to say, in one case rigid rules of intellection so called are asserting themselves, and the actor even when acting is unable to unfetter himself from these intellectual bonds; while in the other case the subject has struck a new path and is not all conscious of the duality of his act, in him life is not split into object and subject or into acting and acted. The drinking at the moment to him means the whole fact, the whole world. Zen lives and is therefore free, whereas our "ordinary" life is in bondage; *satori* is the first step to freedom.

THE NEW BUDDHIST MOVEMENT IN GERMANY

BEFORE the War, in Germany there were a number of Buddhist journals and magazines and quite a successful propaganda was carried on. The German Pali Society issued a journal, published books, and held meetings. During the War most of this work seems to have been given up and the magazines suspended. But of late it seems that interest has revived in Buddhism; at least two magazines are being issued and a number of books on Buddhism are being published.

There is a publishing house calling itself the New Buddhist Publishing Company (Neu-Buddhistischer Verlag, Zehlendorf, West bei Berlin, Linden Allee 17-19). This publishing company issues a quarterly magazine called the *Neu-Buddhistische Zeitschrift*. The articles are all unsigned and we do not as yet know who the author of them is. In the two copies of the Quarterly which the Editors of this magazine have seen, we find articles on "Suicide in Buddhism," "About New Buddhism," "The Buddha's Last Meal," "Study of the World War," "Indian Sketches," "Right Speech," etc., and translations from the *Mahaparinibbana-Sutta* and from the *Channovada-Sutta*. The author of this magazine seems to be also the author of three Buddhist books issued by the same publishing house; *Was ist Buddhismus und Was Will er?* *Ueber den Pali-Kanon*, and *Staat und Kirche*.

In the circular issued with the magazine, it states that the goal which is held out to readers is that it wishes to teach through the magazine true Buddhism as the religion of Truth and Reality (*Wirklichkeitslehre*) to be used for these times for all spiritual and social problems. The writer says

that he may be accused of exhibiting his own view of the world rather than that of Buddhism since Buddhism is not known to the general public in this light of a modern way of life, but in the writer's opinion Buddhism can be adapted to every life problem.

The writer himself has for years travelled in Buddhist countries especially in Ceylon and Burma where in his opinion the Buddhist doctrine is the purest, and he asserts that the Buddhism which he presents is the ancient, pure, and unadulterated teaching which is adaptable to all the problems of modern life. Besides presenting Buddhism in this light each number of the magazine contains original translations from the Pali in order that the reader may become acquainted with the true teaching of the Buddha. What is new in this new Buddhist teaching is the application of it to the problems of today making it a living vital religion for these modern times.

In his book, *Was ist Buddhismus und Was Will er?* the writer gives an exposition of what Buddhism is. He explains the world of suffering, the non-soul theory, the middle way, karma, and rebirth, in short the *welt-anschauung* of Buddhism. In the second part, he takes up the ethics and religion of Buddhism. Life is an individual value, the individual makes his own character, his own life.

The Buddhist view of the world asks, "What am I?" the Buddhist ethics, "How must I conduct myself?" the Buddhist religion, "Whither does this life tend?" He considers it one of the great mistakes of the West that it identifies religion with belief in God, but he asserts that belief in God is only one form of religion. Religion he believes is the need for a goal in life and not necessarily the belief in God. The author proceeds to the Nirvana teaching: it is the conquering of the will to live in this world, in other words, freedom. Freedom is the *leitmotif* of Buddhism.

In all this, we find the true Hīnayāna teaching, the Buddhism of the Southern School. The author feels that Northern Buddhism or Mahāyāna is a degeneration for having given a positive element to Nirvana. Love, knowledge, pity are emphasised in the Mahāyāna and Nirvana or freedom which in the true Buddhist teaching is for the few, in Mahāyāna becomes the goal for the whole world. In short, he feels that man in Mahāyāna comes under the yoke of empty abstract conceptions from which the Buddha tried to free man. The writer here is a true Hīnayānist. He could not possibly accept the doctrine of the Bodhisattva, rather the goal of Arhatship is the perfect one. Buddhism he says is a way of life which gives man a goal for which he must individually strive. To give up, to renounce, to become free, this is Buddhism.

The writer feels that on Buddhism, the Buddhism that is found of course in the Hīnayāna presentation of it, hangs the cultural future of man. There is the path, the path of truth, the path to freedom! The doctrine of rebirth and karma shows that Buddhism is not a teaching of death, but of life. True morality can only come again when the rebirth theory of Buddhism has become a part of man's spiritual thought, this wonderful teaching which teaches man to give up thoughts of self only, which does not take refuge in God or in conventional morals, but takes refuge in self only. Not warring against Christianity, not trying to convert Christians, this teaching is presented to the thoughtful unbeliever who is looking for a path. Buddhism wars against no one, it has no propaganda, it simply is a light held up in the darkness as a guide.

The writer is convinced that the future of man in the West will develop for the best only if Buddhist teachings are observed. It is a pity that more do not see it so, still the larger a ship the slower it sets up speed. The path is before. Let him who will tread it.

To criticise this book is to criticise Hinayāna. This is an admirable exposition of Hinayāna Buddhism written with earnestness and sincerity. With much, the Mahāyānist would heartily agree but not with all. The Mahāyānist as we well know upholds the doctrine of the Bodhisattva. He does believe that salvation is for the whole world and that treading the path for individual freedom only is selfish. He would not agree that love, knowledge, and pity are mere abstractions, but that they are living realities. He glories in the positive element to his conception of Nirvana. Here the Hinayānist and the Mahāyānist part ways; the Hinayāna ideal is that of the Arhat, the one who seeks his own freedom, the Mahāyānist stands with the blessed Bodhisattva who himself upon the path holds out his arms filled with love and wisdom, welcoming all, caring naught for his own salvation, his own freedom, but caring everything for the salvation and freedom of others, so much indeed that he is willing to sacrifice his own freedom to secure that of others. It is indeed in this conception that the Hinayānist and the Mahāyānist differ. The Mahāyānist feels that the Hinayānist does not penetrate deeply enough into the truth of Buddhism. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy," said Hamlet. The Mahāyānist might say, "There is more in Buddhism, in its truth, its depth, its height than is to be found in the doctrine of the Arhat. He who has ears to hear, let him listen to the doctrine of the Bodhisattva!"

BEATRICE SUZUKI

NOTES ON THE AVATAMSAKA SUTRA

TO understand the Avatamsaka Sutra, the following remarks will be found useful.

Besides the general Mahāyāna notions, the Avatamsaka has its own philosophy or world-conception constituting the fundamental tenets of the Kegon School of Buddhism, which is regarded by some to be the culmination of the Buddhist experience of life.

First, the Buddha as the central figure naturally occupies the most important position throughout the discourse. Unlike in the other sutras, the Buddha himself does not deliver a sermon, or a series of sermons; all the lecturing whatever there is done by the attending Bodhisattvas: not only the lecturing but the praising of the Buddha's holy merits, of which there is a great deal in this sutra, in fact more than in other sutras,—all this is the doing of the Bodhisattvas. The part played by the Buddha is just to show himself in radiance, and this is the important point in the understanding of the Avatamsaka. The Buddha here is not the historical Buddha, but one in the Sagara-mūdra Samādhi, which means "Ocean-Seal Samādhi." According to Kegon scholars, the Buddha in this Sāmadhi keeps his mind so serene and transparent as the ocean in which all things are sealed or impressed, that is, reflected as they are in themselves; the world thus appearing to him is not a world of the senses, but one of light and spirit. This world is called the Dharmadhātu, that is a world of pure beings, or simply a spiritual world, and is technically known as the "World of the Lotus Treasure."

When the world is contemplated by the Buddha in this Samādhi, it is radiant with light; for the light issues from

his body, from every part of his body, in fact from every pore in his skin, illuminating the ten quarters of the universe and revealing the past, the present, and the future. The Buddha himself is reflected in every object on which his light falls. His gaze turns towards the east, and all the holy lands of the Buddhas and Bodhisattvas with their innumerable attendants in that quarter are manifested; when it is directed to the west, or south, or north, the same miracle takes place. This applies not only to space but to time as well.

In the heaven of Sakrendra it is said that there hangs a network of pearls which is so arranged as to make each one of them reflect the light of another, so that when one of the pearls is picked, every one else is seen mirrored in it. In a similar manner, the Dharmadhatu of the Avatamasaka Sutra is a network of lights, where when you take up any one of them, in it you will see the whole world reflected. In other words,

"In every particle of dust there are present Buddhas innumerable,
Revealing innumerable worlds of indescribable sublimity;
And they are perceived in one thought,
And all the kalpas past, present, and future are also manifested
in one thought."*

or,

"All the Buddha-lands and all the Buddhas themselves,
Are manifested in my own being, freely and without hindrance,
And even at the point of a single hair a Buddha-land is perceivable."**

When Genju Daishi (賢首大師, 643-712) of the T'ang Dynasty discoursed on the philosophy of Kegon, his disciples found it difficult to follow up this theory of interpenetration. Thereupon, the Buddhist scholar had a number of mirrors

* *The Eastern Buddhist*, Vol. I, p. 149.

** *The Eastern Buddhist*, Vol. I, p. 152.

stand all around a light so that the latter would be reflected in them all and each of them in turn would reflect all the others. This apt practical demonstration greatly helped to enlighten his disciples on the subject.

Interpenetration or inter-mutuality sums up the doctrine of Kegon. This may be hard to comprehend when this world is observed in its gross sense-provocating aspect as we do in our ordinary life; but let us once be introduced into the spiritual light of Vairocana Buddha (盧舍那佛), and everything in the world will assume a totally different aspect, full of radiance, not only in itself but reflecting in it the whole world with all its multitudinous objects. The Sutra depicts this world of pure light, which is the world as it appears to those who have attained to the Perfect Wisdom (*prajñā*).

This Kegon conception of the world is not pantheism; for what it teaches is that each object is not only itself but every other object, and that all things are mutually conditioning to such an extent as the withdrawal of one of them means the disturbance of the whole system, which is to say, the world grows imperfect to that extent. When this theory is pushed to its logical conclusion, the complete network of inter-relationships of all things rests on the point of a single hair. As this pen moves along the lines of this ruled paper, the triple chiliocosm moves with it, and as I think out my thought, in it are reflected all the Buddhas and Bodhisattvas of the past, present, and future, even as the moon and stars and all other heavenly bodies are mirrored in the ocean, eternally serene and undisturbed. This is what is known as the spiritual freedom, thoroughly unfettered, of an enlightened being.

The world of Kegon is thus known as the world of interpenetration, which is regarded as one step gone further than the idea of the oneness of the phenomenal and the noumenal world,—this latter being the doctrine of “imperfect” Mahāyāna Buddhism.”

So long as this insight is not attained, our world remains sense-bound, and untold misery dogs our steps wherever they are directed. This the Buddha pities, and with his overflowing love he embraces the world and all creatures in it; his activity which is called the "Deeds of Samantabhadra" (普賢行) never ceases until every being is delivered; he will go to Hell, even to the lowest one, Avīci (阿鼻地獄), in order to get the suffering souls out of it. The Bodhisattva follows the example of the Buddha, for he strictly observes the Six Virtues of Perfection (*pāramitā*). Indeed these Virtues are what constitutes the essence of Bodhisattvahood. By strength of the merits a Bodhisattva accumulates through countless ages by the practice of these Six Virtues, he finally attains to Buddhahood.

The Six Virtues called the "Bodhisattvacarya" (菩薩行) are: 1. Almsgiving (*dāna*, 布施) which is not only giving away material things but preaching the truth and sacrificing one's life for the cause; 2. Observance of the precepts (*sīla*, 持戒); 3. Untiring in work (*virya*, 精進); 4. Long-suffering (*kṣanti*, 忍辱); 5. Wisdom (*prajñā*, 智慧) which is not mere accumulation of knowledge, but a penetrating insight into the very nature of things; and 6. Meditation (*dhyāna*, 禪定). As to this last subject, Meditation, a special treatment will be required, as this, together with Wisdom (*prajñā*) and Precepts (*sīla*), constitutes the three branches (三學) of Buddhist discipline.

There are many other points in the Kegon Sutra requiring enlightenment, but this short introduction I hope will be of some help to those who are not quite familiar with the Mahāyāna in its various aspects of development.

D. T. S.

THE AVATAMSAKA SUTRA (KEGON-KYO)

(Epitomised)

CHAPTER VI

VAIROCANA Buddha manifesteth his Transformation-body throughout the ten quarters of the universe,
Yet in himself there is neither going nor coming ;
And it is due to the vows of the Buddha
That all sentient beings are able to see him.

All lands are interpenetrating in the Buddha-land,
And they are countless in number,—a phenomenon beyond our understanding :
There is nothing that does not fill up every quarter of the universe,
And things are inexhaustible and immeasurable and move with perfect spontaneity.

All the Buddha-lands are embraced in one Buddha-land,
And each one of the Buddha-lands embraces all the other in itself ;
But the land is neither extended nor compressed :
One land fills up all the ten quarters of the universe,
And in turn the universe with all its contents is embraced in one land,
And yet the world as it is suffers no damage.

In every particle of dust throughout the Buddha-world,
The creative power of Vairocana Buddha is perceivable ;
His voice resoundeth over the ocean of universal salvation,
And wherein all beings are brought under his control.

As different trees bear different fruits,
Countries are inhabited by beings one distinct from
another ;
As their karmas vary,
Their fruits, the Buddha-lands, vary.

Like unto the dragon-king gathering clouds,
The Buddha through the virtue of his vows calleth forth
all the Buddha-lands ;
As the painter produces his paintings,
The Buddha-lands are created by the painter-mind.

In every thought of ours
There arise Buddha-lands innumerable,
And when they are upheld by the Buddhas,
The lands are pure and free from defilements.

Some lands are filled with mud and unclean,
No light shines here, and it is eternally dark ;
Such are inhabited by depraved souls.

Other lands are again filled with mud,
Passions reign here and great fears too :
Such are inhabited by less felicitous souls.

There are still other lands filled with mud,
Whose inhabitants are constantly troubled,
Forever groping in the dark, away from the light,
Which nevertheless shineth over them like the ocean.

In the world of animals,
There are innumerable forms of life.
Each according to its karma
Suffers its own sufferings innumerable.

In the kingdom of Yama, the Lord of Death,
Hunger and thirst are ever threatening;
The inhabitants are made to climb the mountain of fire,
To suffer untold miseries for so long.

While the Tathāgata manifesteth himself in various forms,
As desired by sentient beings,
Those whose conditions are not yet matured,
Find themselves encumbered with passions,
Unable to see into the mind of the Tathāgata.

In some lands the inhabitants are able to listen to voices
of the path of purity,
To the sounds of the whirling light, to the voice of the
Bodhisattvas,
To the voices of the vows eternal, to the voices of Discipline,
Or to the holy names, perfect and fulfilled, of all the
Buddhas of the past, present, and future.

O ye, sons of the Buddha! In the remotest possible
time after so many Buddhas had appeared, there was a Bud-
dha known as Sarvaguna-samavara-sumeru-megha Tathā-
gata. Samantavyuha-Kumara who was a son of the king of
the country at the time, by strength of his past merits, was
at once confirmed in the Law when he witnessed the virtues
of the Tathāgata. He praised them with the following gathas :

Like unto one thousand suns illumining the whole world,
The Buddha sitteth in the Hall of Truth;
The Guide of the world so rarely appearing among us,
Hath how appeared like a cloud emitting shafts of light!
Those who are struck by them
Are saved from misery, eternally calm,
Blessed with serene happiness,
Are filled with an inexpressible joy.

At that moment the young son of the royal family opened an eye of wisdom as he listened to the discourse of the Tathāgata, and saw how in his long past lives he underwent a disciplinary course. He uttered a song of praise for the Buddha :

As I look into the Buddha-land extending like the sea,
free from all impurity,
I perceive his spiritual world is filled with the sounds of
perfect enlightenment surpassing all ;
As the Buddha createth his own world of purity out of
his immaculate deeds,
So let me, through the miraculous power of the Buddha,
devote myself to the deeds of the Bodhisattva.

As all present listened to this song, they awoke in their hearts the desire to seek the Path. The Tathāgata then addressed the young man :

Well done, my son !

For the sake of sentient beings, courageously seek the
Bodhi (菩提, knowledge of truth) ;

The name is universally heard,

The light of wisdom will fill the spiritual world,

The incomparable truth spreading like a cloud will cover
the ocean of wisdom.

Idlers know not where lies the mystic way of the
Buddha.

But men of untiring energy will surely succeed in purify-
ing the Buddha's world,

And for the sake of all sentient beings,

Shrink not from practising penance, however long,

When thy vows inexhaustible are fulfilled,

Thou gainest the shore of the incomparable wisdom.

CHAPTER VII

After his attainment of Buddhahood in the Grove of Uruvilva, in the country of Magadha, the Buddha sat on his Lion-seat in the Hall of Universal Illumination. His wisdom lawfully and deeply penetrated into the nature of things, his mind abided where the enlightened one's ought to abide, and he was in enjoyment of perfect spiritual freedom, when the Bodhisattvas, countless in number, crowded like clouds into this holy assemblage. The Bodhisattva Mañjuśrī, moved by the miraculous power of the Buddha, surveyed the whole gathering and spoke thus:

What a delightful congregation of the Bodhisattvas this! Such I have never witnessed before. O sons of the Buddha, the place where the Buddha abideth, the Buddha's country, his doctrine, his discourse, his appearance on earth, and the reasons why the Buddha's country has to rise,—all these are beyond our understanding. For the Buddha preacheth the Law in accordance with the spiritual endowments of all beings whose number is infinite, and they are all ultimately delivered thereby. Even in this world of endurance, beings are different in form, name, abode, appearance, age, in the way of perceiving the world, in the way the senses are impressed by objects, in function, in birth, in karma, etc. So are all the names of the Buddhas. The Buddha in this world is known as Siddhartha (all-accomplished), the Lion-roaring, the Muni of the Śākya, the Divine, the Illuminating Sun, Gotama, the Great Homeless One, the Most Excellent One, or the Deliverer. The Tathāgatas again abiding in the ten quarters of the universe are known in so many different appellations, some of which are as follows: The Diamond, the Most Honoured, the Most Intelligent, the Indestructible, the Tranquil, Equality, the Joyful, the Incomparable, the Silent, the Nectar-Pouring, the Well-named, the Immaculate,

the True Philosopher, the Trainer, the Knowledge-loving, the Loud-voiced, the Immeasurable, One who excels in wisdom, One manifested in love, the Lord unsurpassed, the Fearless One with positive knowledge, the Eternal Saviour, the Self-sufficient One, One who knows the Dharma, the Ultimate, the Patient, the Ascetic, the Blessed, the Firm of Wealth, the Omniscient, the Fulfilled in Deeds and Vows, the Lord of the Law, the Tranquil, the One free from passions, the Fire of Wisdom, the Man of Wisdom, the Released, the One peacefully abiding in nature, the Most Energetic, the Immovable, the Lord of Wisdom, the Ever-pitying One, the All-giver, the Perfectly Illuminating, the One whose nature is immaculate, the Everlasting Stock of Merits, the All-brotherly One, the One with pure voice, the All-benefitting One, the Last Comer, the True Deity, the Distributor of Equality, the Earth-supporter, the Immeasurably Pure, the Joy-producer, the One Vehicle, the Benefactor, the King of Deliverance, the King of Wisdom, the One sufficient in Knowledge and Work, the Well-gone, the Great Pitying One, the One with perfectly straight heart, the One who distinguishes the Path, the One with Undeified Senses, the One who knows how to reach the other shore, the Beloved Father, the One excellent in meditation, the Ocean of Wisdom, the Seer of Unduality, the Humble, the Teacher of Men and Gods, the Establisher of Work, the Revealer of the Law, the Good Speaker, the One whose mind is fixed on the Law, the One who converts all to immateriality, the Wind that knows no obstruction, the Voice of Deliverance, the Immeasurable Treasure, the Light of Heaven, the Auspiciously Risen One, The Detached from Death, the Detached from Unrighteousness, etc. Through all these means and doctrines which are intended by the Tathāgata to deliver all beings, he maketh his Dharma known wherever there are conditions well matured.

(To be continued.)

EDITORIAL

MAN makes tools and uses them according to his requirements, and in this he is said to be superior to the lower animals. But we are afraid that this boasted superiority has been too exaggerated. Surely man is clever enough to create any tools he needs; necessity being the mother of invention, he always seems to know how to get on in any circumstances. But how is it that he was not made still cleverer to be always master of the tools he creates? Let him create if need be, but why does he allow himself to become a slave to his creations—often an abject, miserable, helpless slave? And the worst thing is that he is not aware of the fact, his sense of superiority has blinded him to see it.

We created a state, and in order to protect it we have armed ourselves to the teeth. Having nothing to do, we turn the arms meant to be defensive into offensive use, and let the wanton destruction of lives and properties go on without restraint. When we are taxed more than we can bear on account of warlike preparations of all kinds, we have conferences, leagues of nations, etc. But will they work all right, seeing that we are slaves of our own tools, material as well as ideal?

Environment is more or less our own creation. Statesmen and economists and social reformers are all concentrating their efforts on the improvement of our surroundings so that poverty be done away with; for poverty is largely responsible for all the shortcomings of the present form of society. The market is flooded with all kinds of schemes of reformation or reconstruction. As far as they are discussed on paper, they all seem plausible enough. But we are such slaves to what we

already have, and we dare not adopt one of those plausible schemes and start out on the way of reconstructing a happier mode of living. If we were more "primitive" and not so highly "cultured," any plan for reconstruction would have worked felicitously.

We have made so many machines to save labour, to produce things cheaper and to make living easier and more comfortable. But the day is come when the machines are driving us instead of our driving them. The machine saves labour too much and produces more than we require; we cannot afford to keep it idle, but what shall we do with surplus products? They must be sold somewhere, we must find a market, a profitable market of course. But if that market is already occupied or about to be occupied by another nation, we must try by all means, fair or foul, to oust that nation from the market; for the machine cannot remain idle, it keeps on producing. Thus modern industrialism is enslaving us on all sides; we even wage war under its imperial command.

We wanted religion, and we have one, in fact, several. But institutions have grown around it, and it is almost impossible nowadays for a religion to move as it will. All the fine ideas and loving thoughts are buried under the institutions we have created. Christianity preaches equality before God, glory in heaven and peace on earth, and Buddhism does about the same, though more intellectually I suppose. But they are powerless before racial prejudice, national bias, or personal greed. Not only that, each religion thinks that she holds the monopoly of the truth in her hands, and those who do not wish to buy it through her are branded as heathen or idol-worshippers.

Man is great no doubt, he creates machines, institutions, and ideas, and in turn he becomes chained to them, he is in their clutches. Religion tries to get him free, but even she

is entangled in the meshes woven by her own hands. Nevertheless, religion is our last hope and refuge. We are what we are, but at the same time we know what we ought to be and what we ought to do. As long as we are capable of this, there is still something to take hold of, and this will be, must be our final salvation.

When the Buddha first proclaimed his Good Law, he enjoined the monks just to keep one garment and one bowl, and not to pass two nights at one place. The idea was to be free, not to be fettered by anything external; for however good and desirable at the time, things external, even internal, are sure to interfere with one's freedom. Under modern conditions of living, however comfortable, how unfree, how encumbered we are! And we are trying harder yet to pile the burden over our heads and shoulders. This is perhaps inevitable, but at the same time let us never be slaves to things unessential to our spiritual welfare. Even in these days of steam, electricity, and machinery, let us not forget the principle of "one garment and one bowl," and we do not know how many worries, angers, selfishnesses, and even international frictions are avoided. Is not the same spirit also expressed in the following injunction?

"Freely ye have received, freely give. Provide neither silver nor gold nor brass in your purses, neither scrip, nor two coats, nor shoes, nor staff; for the laborer is worthy of his hire."

The goal of Buddhism is no doubt to attain freedom, but we must remember that freedom has a double meaning, negative and positive. When the chain is broken one is free, released from the bondage, and this is negative. But we can be free even with the chain on when the thought of chain does not enter into our consciousness and ceases to influence other ideas in it. This I call the positive meaning of freedom. It is a release of course, but there is something more in it. For

instead of being merely released or delivered from the bondage of birth and death, one makes use of the bonds at one's will ; this must be real freedom. The Bodhisattva knows well how to attain to Nirvana where the will to live no more asserts itself at the expense of his spirituality, but he keeps it back for a while, because there are yet many of his fellow-beings whose suffering he suffers as his own. He is willing to carry the yoke and work with and among his brethren. It is not that he is unable to shake off the yoke, which is indeed voluntarily assumed by him, out of his own free will. Where this free will is operative, there is freedom in its positive sense.

In one sense we are all determined. When I move this hand, the motion cannot escape the law of causation which is brought down at that moment on every muscle of mine which is directly and indirectly connected with it. While my motion is thus limited from the past and the present conditions, it will in turn determine the future. The chain of cause and effect leaves no room for the exercise of free will. But the citadel of this theory is not where the objective forces interplay, but it lies in one's inmost consciousness. When the feeling of limitation breaks up at a certain junction of one's spiritual development, one attains to the conviction that a man with all his physical and psychological weaknesses is perfectly free and unchecked in the assertion of his life-principle.

When Jōshu declares that "most people are enslaved by twelve hours of the day, but I am the master of the twelve hours," he asserts his freedom ; while Zenye's assertion takes a form of paradox :

"Empty-handed I go, and lo, the spade's handle is in my hand !
I walk on foot and I am riding on the back of an ox ;
Behold the man passing over the bridge,
And the bridge flows on while the water keeps still."

The Mahāyānist view of freedom is however quite slippery, and hard to climb; when one does not look ahead, one is sure to fall into an abyss where no escape is possible. But let the height be once securely gained, and the whole world awaits your command.

NOTES

THE frontispiece to the present number of *The Eastern Buddhist* represents one of the great Buddhist statues, at least thirty feet high, from the famous rock-carvings at Yün-kang, in the province of Shan-hsi, China, where we find so many caves or grottoes artificially excavated out of the Wu-chou mountain range running west of the village. The caves are filled with statues of Buddhas and Bodhisattvas and other spiritual beings. The greater part of the carvings were executed towards the end of the fifth century during the Northern Wei Dynasty. According to the art critics, they are not only the oldest and most representative work of this kind in the East but deserve to be recognised as some of the most wonderful specimens of artistic perfection in the world.

Our frontispiece is the main Buddha in one of the ruined caves, and the whole statue is entirely exposed with the lower parts below the knees buried under the debris. It is hard to tell whether he is Śākyamuni or Amitābha-Buddha. While there is no perceivable influence of the Greek or Gandhara school in this statue, it is distinctly Chinese in conception. It is full of masculine virility, and life seems to be overflowing from every feature of the Buddha. Art must be said to have reached its culmination here.

It is interesting to notice that in this statue, indeed in all the rock-carvings of Yün-kang, there is nothing of pessimism or feminism which is frequently associated with the teaching of the Buddha. The impression one gets from this statue is that of the morning sun gloriously rising from the darkness of night, dispelling the mists of ignorance and the clouds of infatuation. It is the very symbol of radiance and fearlessness.

Mr Chujun Nakagawa, of the Department of Education, and Mr Taketaro Shinkai, a court artist, accompanied by the photographers, Messrs Yamamoto and Kishi, of Peking, made a special trip to Yün-kang this spring with the purpose of obtaining pictures of the rock-carvings, and our frontispiece is one of those pictures kindly permitted by them to be reproduced here. Owing to the destructive process of nature and to the degenerated taste of modern repairers, these precious remains of Buddhist art are, irrevocably in some cases, losing their original features, which is to be greatly lamented. The Bunkiyūdo, Tokyo, and the Yamamoto Photographic Studio, Peking, are joint publishers of two hundred pictures of these rock-carvings.

The Tōyō University conducted by progressive Buddhists has decided to establish a branch school in Seoul. The University was founded by the late Dr Yenryo Inouye who first popularised the study of Buddhism hitherto more or less confined within the walls of the cloister. It is now presided over by Mr Tetsu Sakaino, an eminent Buddhist scholar, who is at present travelling in America. The new scheme of starting a university extension in Korea from where we got our first knowledge of Buddhism more than a thousand years ago, is supported by the Korean government, and the promise is reported to have been given by the government to secure a suitable site for the university. "The principal object of such a university in Korea," according to an official of the university, "is to develop the traditional culture of the Koreans and bring it into harmony with modern civilisation. Confucianism still occupies an important place in Korean culture, and part of the activities of the Tōyō university will be devoted to the utilisation of the doctrine in the attempt to lead the Koreans to enlightenment. That ancient Korean literature is worth the study of scholars is commonplace.

Fortunately our university is better fitted than any other institutions in the task of raising the spiritual standards of the Koreans and harmonising traditional Korean thought with modern ideas."

The study of the Āgamas has been greatly neglected in Japan. The scholars of the Mahāyāna have been too busy to pay due attention to this aspect of Buddhism, either because they regard the Āgama as Hinayāna and therefore as not worth studying, or because the Mahāyāna is too absorbing a subject for its students. But apart from sectarian prejudice the Āgamas are one of the most important phases of Buddhism; and those who wish to trace the history of the Buddhist dogmatics to their sources and also those who want to come in contact with the historical Buddha as he appeared to his disciples can ill afford to ignore the Āgamas. Professor Akanuma's work on the *Buddhism of the Āgamas* corrects this deficiency in Japanese Buddhist scholarship.

The Āgama which means "holy doctrine" or "scripture," or "the goal of the teaching," is the name given to a collection of the Buddhist sutras, very much shorter than the so-called Mahāyāna Vaipulya Sutra, and generally consists of four groups known as Samyuktāgama, Dirghāgama, Madhyamāgama, and Ekottarikāgama, which respectively correspond to the Pali Nikāyas, Samyutta, Digha, Majjhima, and Anguttara. The author of the *Buddhism of the Āgamas* thinks it quite necessary—and we agree with him—to study this class of Buddhist literature if one wants to have a thorough knowledge of Buddhism, which will constitute the foundation of one's further and deeper understanding of it in its ever-expanding growth. The work was compiled primarily as a text-book of Buddhism for his students. It is divided, as in Warren's *Buddhism in Translations*, into three parts, Buddha, Dharma, and Samgha. While Warren's idea is to expound

Buddhism through his translations of the Pali Buddhist literature, Prof. Akanuma takes the Chinese Āgamas as the text, giving the corresponding English translations when they are available, but where they are not, his own translations in Japanese from the Pali canons. These parallel readings will prove a great help to Western Buddhist students who are desirous of comparing the Pali passages with the Chinese.

Each of the three divisions is preceded by the author's general remarks on the subject. For instance, as an introduction to Buddhology we have the following chapters: 1. "The Buddha's Renunciation"; 2. "His Attainment of Enlightenment"; 3. "The Signification of the Term Buddha";* 4. "The Announcement of the Truth and its Transmission"; 5. "Buddha's Daily Life and Itinerary"; and 6. "Buddhology." After this, the passages are given from the Āgamas (in Chinese) relating to the Buddha's life at the palace of his father, the Renunciation, six years of penance, the uselessness of ascetic life, etc.

The second division goes on in a similar manner, explaining the Fourfold Noble Truth. The one thing that distinguishes the author from Western scholars of the Pali Buddhist texts reveals itself in the sixth chapter of the second part, in which he treats of Buddhism as a religion for householders. According to him, the too sharply defined dualism in the system of the Buddha's teaching was happily unified by Shinran, the founder of the Shin Sect; for with him Buddhism ceased to be an exclusive teaching for homeless monks and was so remodelled as to efface the dualistic distinction between the mendicant ascetic Buddhists and those engaged in worldly occupations and yet morally pure and destined for a better world after death. He also refers to the presence in the so-called primitive Buddhism of the esoteric elements which

* A translation of this chapter appeared in one of the previous numbers of the present magazine.

later developed into the teaching of the Mantra or Shingon Sect. As the Mahāyāna student of the Āgamas, the author's standpoint is fully justified.

Part III concerns itself with the Brotherhood and its minute rules of conduct which gradually evolved and were finally compiled into a system of moral codes for the Saṅgha. It is interesting to see how such rigorous discipline was necessary in the beginning of Buddhism. The study of these disciplinary rules in detail will doubtless throw much light not only on the general culture attained by the Indian people of those days, but on some of the fundamental ideas that then governed the Buddhist view of life.

The author is to be thanked for his painstaking work on the hitherto much neglected department of Buddhist study. While the Mahāyāna scholars serenely went on with their special study paying no attention whatever to their brother's claims, Prof. Akanuma's first attempt in this field has been quite felicitous, and, let us hope, it will be followed by other works of like excellence in the same direction either by the author himself or by other scholars.

THE EASTERN BUDDHIST

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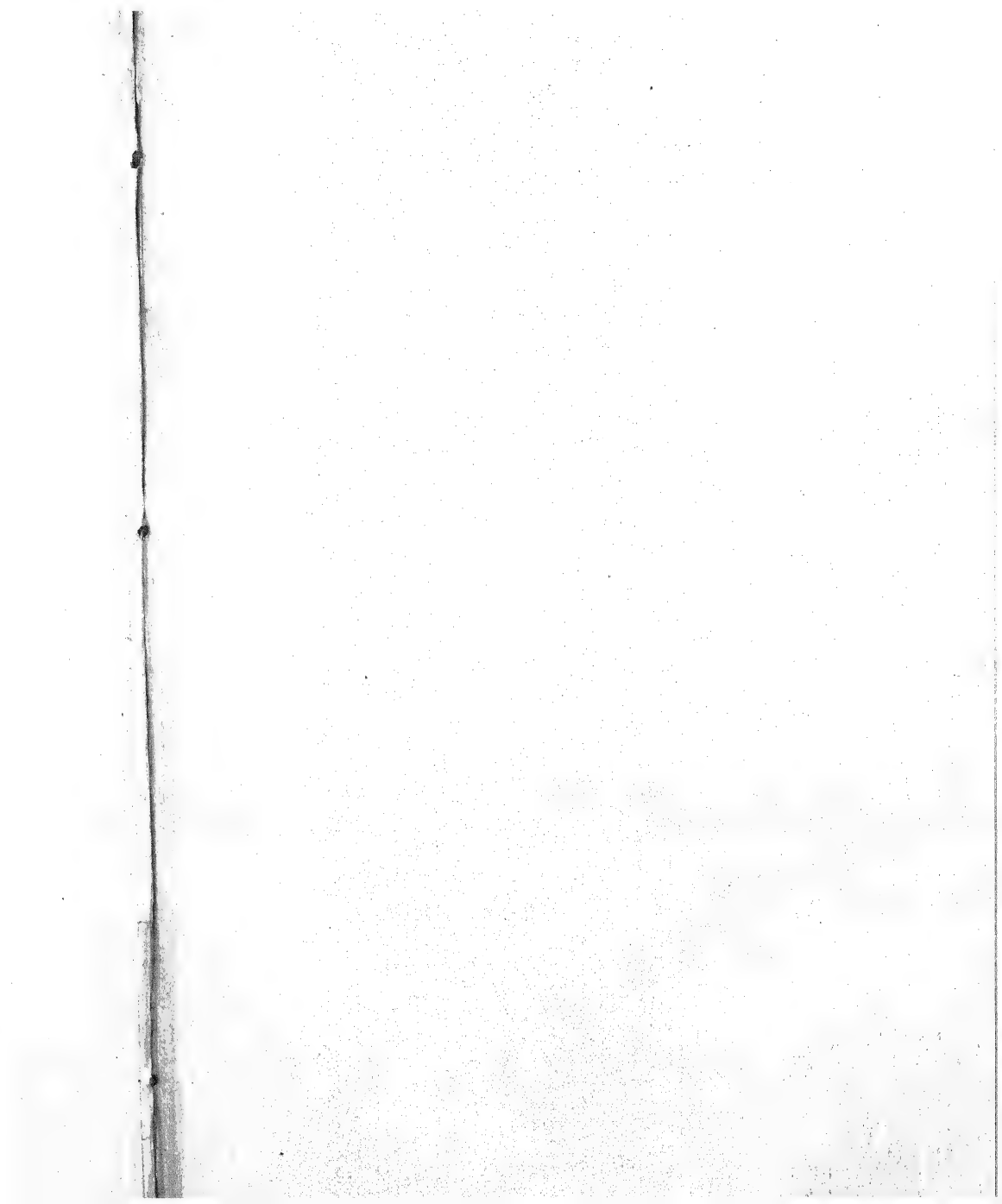
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Since I went forth from home to homeless life,
Ne'er have I harboured conscious wish or plan,
Unrighteous or linked with enmity.
Ne'er mine the quest, all this long interval:—
“Let's smite our fellow-creatures, let us slay,
Let them be brought to pain and misery.”

Nay, love I do avow, made infinite,
Well trained, by orderly progression grown,
Even as by the Buddha it is taught.
With all am I a friend, comrade to all,
And to all creatures kind and merciful;
A heart of amity I cultivate,
And ever in good will is my delight.
A heart that cannot drift or fluctuate
I make my joy: the sentiments sublime
That evil men do shun I cultivate.

(*Theragatha*, CCXLIV)





THE EASTERN BUDDHIST

NOVEMBER—DECEMBER, 1921

THE FIRST STEP TOWARDS THE REALI- SATION OF WORLD-PEACE

NATIONS have always been endeavouring to establish a peaceful state, but unfortunately they have ever been led to a course of strife and struggle, and the latest culmination of all this, whatever reasonable excuses they have had, was the recent world-war. Everybody, whether directly concerned with it or remaining merely as a by-stander, was amazed to watch how extensively and how complicated the war grew as it progressed year after year. The evils that were sown in its trail were incalculably great and we have not yet been able to wipe them out. The war indeed deserved the name of a world-war; while it was progressing we did not have time enough to reflect on it, we were too dazed. But with its conclusion our minds began to think about it, about its causes, its consequences, and if possible, the way to prevent its recurrence in future. We now fully realise how wrong we have been in the choice of our pathway to real civilisation.

It must be said that the price we have paid for this our awakening to the true state of affairs was an immensely high one; for we had to pay for it with a great part of world-wealth and the sacrifice of many millions of human lives. We have thus been enabled to think about the reconstruction of human life in its various aspects. One of the most signi-

ficant propositions suggested and now in the process of putting it in practice was that of insuring permanent peace of the whole world. The Washington Conference in session at present is supposed to settle the question of disarmament in all the nations situated along the Pacific Ocean, but it is really concerned with the question of a world peace too. Some think that such a movement has so far never borne any practical and tangible fruit, and therefore that it is a mistake to expect much of the Washington Conference. But in our opinion the desire for a world-peace is deep-seated in the human heart, and it is quite natural for us to avail ourselves of every opportunity that is likely to ensure the desideratum.

My sincerest desire is that all the statesmen and diplomats and representatives who are directly concerned with the Conference will have a thorough understanding as to the inner significance of such an international gathering and will exert themselves to the utmost to bring about a peace based on the permanent principles of justice and humanity. All those who have either witnessed or heard of the calamities of the War must be realising now, some in a reasoned way and others more or less unconsciously, that "this will never do," that "something ought to be done to remedy this state of things." Whatever this is, the highest ideal of humanity, the ultimate goal of human life must be the peace of the whole world established on the principle of love. This was already held up as the aim of human intercourse by the ancient sages when the world was still young and the extent of civilisation was geographically limited. However, as the facilities of communication were quite undeveloped, wars were often the means of international intercourse; while the result did not always justify the means, there were times when war produced a beneficial influence in the development of national culture. But the last war has most conclusively proved that the end of human life is not the material prosperity or im-

perialistic absolutism of one nation to be enjoyed over all the other nations. If this is so, if this is surely going to produce a result, the price we have paid in the recent war cannot be said to be too high.

In truth, as long as our aim of life was the accumulation of material wealth and the aggrandisement of power, no peace could be attained on earth, no kingdom could be established among human beings. As long as Germany representing militarism and absolutism jeopardised international harmony, she could not be allowed to continue her threatening existence. But there are some who regard Japan as a second Germany in the East ready to disturb the peace of the Pacific. According to them, Japan has no real religion, no national culture worth the world's admiration, her people are only fond of fighting, and to have such a neighbour is disquieting. This is some of the criticism, maliciously or ignorantly, going its round among nations. There is some truth in this criticism, we have to admit, as far as our annual naval and military expenditure is concerned, which has steadily increased ever since the conclusion of the two great wars Japan was obliged to engage in in recent years. To charge Japan as militaristic just because she has had to devote a large part of her revenues to her defence is quite unjust. The critics ought to know better if they want to be fair. That Japan has no aggressive programme in her foreign relations, or that at least the enlightened and influential elements of her people loathe any kind of military demonstration; for they are well aware that Japan alone cannot stop the progress of the world based on the principles of justice and truth.

Whatever development Japan has achieved during the past fifty years, we confess, has been somewhat abnormal and not along the line of the culture that has been steadily acquired and persistently maintained by our ancestors. By this we mean the recent progress of Japan so called and so wondered

at by other nations as something phenomenal in the history of a nation has been along the line of materialism, and does not represent the true spirit and aspirations of the people. The latter had been too dazzled by the industrial prosperity and material achievements of the West when they first came in contact with them, and went even so far as to abandon all her possessions moral and spiritual; their efforts have ever since been concentrated in acquiring all that the West excelled in these things. Materialism is however the curse of modern civilisation, and Japan has not been behind in getting its full share, inevitably together with its baneful consequences. We have now grown conscious of all these defects so glaringly thrust into our view. We have now begun to go back to the original track of our own civilisation, unspoiled by modern commercialism. This fact is readily seen in various fields of our life by any one whose eyes are clear enough to see into its inward spirit.

In every Japanese city, in every Japanese village, however humble, one comes across the temple buildings dedicated to the spirit of the founder of Buddhism, the teaching of which is peace not only within oneself but all over the world, which in fact but reflects the lives of its component individuals. Except those that are too heavily drunk in modern industrialism one will pay deep respect to the monuments of peace. The Buddha teaches us how to live on earth: "O you, my disciples, you should be upright in your behaviours, honour holy ones, respect good people, be compassionate and loving, fulfil the teachings of the Buddha, and for the sake of the salvation of the world cut the root of the birth-and-death and that of all evils." The spirit of peace was expressed by the Buddha in the following passage: "Wherever the Buddha wanders, whether in the city or in the village, there is nothing that is not benefitted by his teachings: harmony prevails on earth, the heavenly bodies shine bright, the wind and rain

keep their seasons, an epidemic never rages, annual yields are abundant, the people enjoy peace, no warlike demonstrations take place, the virtuous are respected, the benevolent are honoured, and rules of propriety are observed."

This spirit of peace and harmony has prevailed in Japan more than one thousand and three hundred years now, and even the people who are cringingly kneeling before the idols created by modern civilisation are unconsciously moved by the gentle, peace-loving, and highly idealistic sons of Gautama Buddha when they come to experience a spiritual crisis. These facts show how penetratingly Buddhism has planted its roots in the breasts of the people of the Rising Sun. Abnormal conditions may prevail for a while, but they are not strong enough to destroy all the virtues so persistently cultivated by the peaceful propagators of the Buddhist doctrines. With the termination of the recent war this idealistic tendency has begun to assert itself more vigorously than ever, and we all know where really lies the mission of Japanese culture in the world.

It is difficult to prophesy just how things will shape themselves at the Washington Conference, but in our point of view this is immaterial if all those men of eminence, each in his own fields, who are directly taking part in the Conference and in whose hands is entrusted the final settlement of international relations, fully realise the spiritual meaning of such a motion set agoing by the President of the United States of America and exhibit the spirit of justice, harmony, and sincerity in all their dealing with one another. Even when they come to a final settlement as to the disarmament plans, the Conference moving in the spirit just referred to must be said to be a great advance on the old diplomacy whose principle was trickery. We must not forget that all religion standing on the platform of universal brotherhood watches over the Conference, and that if this one fails to

bring any practical result, another will be called out before long, and we will never stop short until the goal is attained not only in our inner life but in all our relations with the world at large.

Recently, the material progress of the world has been really overwhelming to such an extent even as to overshadow the significance of the spiritual side of human life; but the latter can never be ignored or silenced, for when the time ripens it is sure to raise its head and unmistakably express its will. And there is no doubt that we are now approaching such a time; do we not hear the cry: "Enough with materialism and naturalism"? To be rich, to be comfortable, to be powerful and overbearing,—this does not cover the whole field of human aspirations. Far from it; but let us now be more humane, more considerate of others, more brotherly to one another, and let the strength of a nation be measured by these virtues and not by the number of battleships and the thoroughness of military equipments.

KWÖYEN OTANI.

THE WASHINGTON CONFERENCE FROM THE BUDDHIST POINT OF VIEW

MY firm conviction is that whether in diplomacy or in the management of internal affairs the state ought to be always standing on certain definite principles based upon the truths of philosophy or derived from a religious faith; when a problem concerns the welfare of several nations, the faith guiding the policy of the government must be a strong and deep-seated one. That the spirit comes first not only in an individual life but in that of a nation does not require much arguing: for a state devoid of any spiritual belief in the destiny of human life on this earth has no meaning for its continued existence.

There was a time when the phrase "for the sake of the state" wielded such a power as to suppress all other considerations making the people subservient to the despotic will of the statesmen, and even the spiritual leaders had meekly to submit to their sometimes arrogant and inflexible orders. This was all right if the state was representative of things that were good, just, and humane; but as history tells us, no state has ever proved in the past to be such a symbol. In fact every one of the states that prospered and disappeared or that are now prospering has been anything but symbolic of justice and love and liberty. Hence the history of the world has been the record of constant struggles and untold sufferings. But fortunately, since the termination of the recent War the world seems to be realising the enormity of the loss and the foolishness of the greed for power. We are now growing more conscious than ever of the imperative necessity of emphasising the spiritual side of human life and

the fact that our lives are so closely interrelated that whatever things good or bad that happen to one nation, are sure to affect another. The time is come when we have to abandon the narrow conception of the state which puts one nation's welfare, especially material welfare, above that of the friendly neighbours.

The ideas that prompted the League of Nations were all very fine as far as they went, but what was the outcome of the Conference so loudly proclaimed by the President of the United States of America and so loudly hailed by other nations? Did each nation endeavour to do its best not only for itself but for others too? Did each one of the participants in the Conference boldly uphold the principle of justice and humanity in which the League of Nations is supposed to be based? Of course, we may say, the League of Nations is in its incipient stage, and it will yet be too harsh to judge it by its first attempt; as time goes on, it may produce better results—let us so hope. But if we are allowed to criticise the general tendency of things that is showing itself in international politics, we do not hesitate to pronounce it to be far from the Buddhist ideals, we have to confess that we are not so civilised as to put everything in practise that we are convinced to be good and beneficial to all mankind. What shall one say about the Washington Conference which is about to take place? All that we can say at present is this; if this Conference is going to follow its precedent and has nothing radical in the way of transacting the business on a spiritual basis, it will be foolish to expect much of the Conference; in case it runs along the old rut of materialistic egotism, it may be a repetition of the past, or perhaps it may end in complicating international affairs worse than ever.

We do not know yet what particular questions affecting the Pacific nations are going to be discussed at the Washington Conference, but there is no doubt that the chief interest

of the Conference must center on the question of disarmament. We do not want to be unreasonably pessimistic, but if we can judge the coming of the autumn by one fallen leaf of paulownia we as Buddhists will not put much confidence in the Conference. If every state really and in earnest desires "to be rich and peaceful and to have no use for arms" as described in the *Greater Amitayur Sutra* as an ideal state of things prevailing in a state, disarmament will be the easiest thing in the world to carry out, it will be done no sooner than it is said; for who would be so foolish as to spend millions after millions for maintaining battleships, submarines, and other infernal machines of destruction, when we know that they are of no avail on this earth? The question is more about how far we are spiritually enlightened than about how diplomatically we can arrange for disarmament. Unless the first question is satisfactorily settled, no amount of conferences or negotiations will bring about the desired end.

A state as a consolidation of people with definite interests and a definite purpose of life has the right to exist, and for its existence it may sometimes have to defend itself against threatening enemies. But even a state is unable to maintain itself against the universal law of mutuality which is so strongly taught by Buddhism. Things can only exist as long as they keep up their harmonious relations with the surrounding objects; if one thing grows too domineering over others, the latter rebel against it; if the latter is too weak to resist, the predominant one will die of its own predominance, for an internal disruption is sure to break up within itself. This is the law inviolable. The balance ought under no circumstances to tip one way or another. Egotism that feeds itself too fat is bound to burst from within. All the evils, whether individual, social, or international, grow out of abusing the law of mutuality or interdependence. When the hard shell of the ego, cut away and isolated from others, is crushed and merges

itself in the oneness of things, that is, in the idea of universal brotherhood, the earth will really become a peaceful, comfortable place of abode.

Statesmen have been wont to urge us to sacrifice our personal interest for the state, to abandon our individual claims and even affections for upholding the state as the highest expression of human life. This is all right if the state is also the perfect and most rational symbol of all that we, individuals, can conceive as good and just and lovable. If the state, on the contrary, betrays our thought of justice and freedom and countermands the dictates of love and humanity it has no right to continue its existence. If it does not fall by itself, other states will not suffer its ever-menacing existence. To blindly obey whatever is claimed by the state, good or bad, just or unjust, is to enslave oneself and to lose one's moral and spiritual individuality. A state that is to be a real power and symbolic of all that makes man aspire after things good, just, noble, and lovable, ought never to condescend to disgrace itself in the eyes of its component members.

I am not necessarily talking against the absolutist idea of the state; I believe in the existence of a state, for I think it necessary for the enhancement of real human welfare. But I cannot subscribe to the ideas stoutly upheld by some who, taking the state for an absolute form of human life, believe in its power of doing anything for its own maintenance, regardless of the consequences either to its own members or to the neighbouring states. Inasmuch as no one absolute state can exist by itself and in itself, it requires other states to be its friendly neighbours for, no state can ignore the claims of other states, just as in the case of individuals. If it does this and goes on its own way ignoring its fellow-organisations, it is sure to meet a sad fate and lose its own existence before long. Therefore, it goes without saying that

statism must conform itself to the general conditions governing the whole world, that is, the destiny of whole humanity.

No one expects the Washington Conference to be the last peace conference to be held on earth, but we cannot let it go as meaning nothing in our upward way to the realisation of world-peace not only in its physical but in its spiritual sense.

What shall we then expect of the Japanese representatives to the Conference? I as a Buddhist would wish them to speak out boldly what Mahāyāna Buddhism teaches us, that is, that each individual ego gains its signification only when it loses and finds itself in the greater ego. My sincere belief is that all the Christian peoples are waiting to listen to what we, as a great Buddhist nation, would tell them about their disarmament plans and the realisation of world-peace. They perhaps know what are the Christian views of the Conference, but I am sure that they do not yet know what Buddhism wants to say about the whole proceedings. Let our representatives go to Washington not to listen to the wise sayings of the American or European statesmen, who are most practical and well-trained in the conduct of international affairs, but to announce in a most unequivocal manner that Japan stands for truth, justice, and humanity, as conceived by their great Buddhist ancestors. Let them go across the Pacific to remind the more experienced in things practical of the great truth of non-ego in its positive and most ennobling aspect. We are all liable to commit blunders, and let us frankly acknowledge whatever blunders we have committed if there are any; but at the same time let us frankly and unflinchingly proclaim the truth of Buddhism which will hereafter be made a guiding principle in the management of international affairs. Pointing at Germany as an apt example of egotistic absolute statism that failed, our representatives should emphasise the utmost importance of the truth of the

non-ego doctrine as taught by Mahāyāna Buddhism, through which the world may be saved from self-destruction as well as from mutual destruction. That nations have thought of a league of nations or of a Washington Conference proves that they are gradually beginning to realise this truth, but they are far from really fully awakening to it. There is, however, a great hope for the future of mankind, and our earnest desire is that each "Conference" will be a genuine step forward to the realisation of the Buddhist ideal of a state in which "no arms are ever resorted to."

We do not necessarily expect of our worthy representatives achieving a diplomatic success or anything like it, but we do expect them to be able to infuse into the Conference something spiritual and make the nations grow conscious of something looking far into the real welfare of humanity, or something that goes deep into the root of all human difficulties. When this is even partially attained, I will call the Conference a success.

SON-YU OTANI

THE POSSIBILITY OF PERMANENT PEACE

WE, Japanese Buddhists, are in full sympathy with the purposes of the Washington Conference now taking place under the management of the American Government, and we earnestly pray for its success in every possible way. If we could reduce armaments in different nations, leading up to the establishment of permanent peace not only in the Far East but all over the world, this would be a real blessing humanity has not yet known in its history. Those who know how the recent World-War started and what a havoc it brought in five years will realise what an important signification this Conference is going to have in the history of the world. The eleventh of November, the day when the war came to terminate four years ago, was most thoughtfully chosen as the opening day of the Washington Conference, so called.

No lengthy arguments are needed as to the desirability of peace and the horribleness of war. No one desires to repeat what we have experienced during as well as after the five years of the War carried out on the most gigantic scale history has ever witnessed. How eagerly we hailed the Versailles Conference in which a League of Nations was to be organised to insure permanent peace! But we are afraid we were too hasty in the beginning to expect too much of the Conference, for things have developed since not a little disappointing to our perhaps over-sanguine hopes. Some powerful nations have not joined the League, and there are many circumstances yet which may eventually prove to be quite disastrous to the healthy growth of the still infantine League. In one sense the Washington Conference is a continuation of the Versailles one, it is a sort of American substitute for the League of

Nations somewhat limited in scope but springing from the same general motive to establish permanent peace between nations.

It is a fine thing no doubt to have all possible questions settled beforehand that may arise in the Pacific and in the Far East, plunging the interested nations into warlike entanglements. If disarmament could do it, let us at once be saved from wasting millions of dollars on battleships and other most expensive instruments of war. But such complications are liable to rise not only in the Far East but in other parts of the world; and it would be a splendid idea to have all sorts of conferences in all international affairs, including disarmament and everything. But there are many things even the keenest eye-sight of the best seasoned statesmen or diplomats cannot foresee, and causes of war may rise at any moment where they are least suspected. National interests are so conflicting, and international politics is such a complicated affair. It is one way to settle such complications by a series of conferences, but this is not fundamental, for we may never come to an end of conferences, where, naturally, stronger nations will have the most to say and the most to gain. We may thus finally be compelled again to arm ourselves to the teeth. This is not the way to establish permanent peace.

The first step towards this must be started from the spiritual side of life and not from its material, egotistic, and commercial side. It is wonderful to see how far we are wandering away from the proper path of spiritual culture which constitutes real civilisation. We are just thinking of our own interest, comfort, our own welfare, and when an otherwise neighbourly nation somehow happens to cross our way, we are so incensed as to demand their clearing off in a most peremptory manner. Most of our international difficulties come from one nation's asserting itself too much at the expense of other nations. As long as we are bent on

promoting our own interest regardless of its effects on others, whether they are individuals or nations, we are sure to encounter some obstacles lying in our way. To remove these warlike preparations becomes imperative, which inevitably later break out in hostile engagements. Peace is the remotest ideal when such conditions are allowed to prevail.

The easier grow the means of travel and communication, the more frequent and the closer is intercourse between nations, and there are more occasions between them that will involve them in complications. It thus becomes imperative for each nation to strictly observe the laws of justice and fair play, and to practise the principles of humanity and universal brotherhood. National and racial pride is all right as far as it goes, but when it is carried to such a degree as to conflict with others, it grows dangerous, and we ought to be quite careful about flouncing it too much. Between individuals certain standards of conduct are observed, but between nations, though we claim to be civilised, these are sometimes quite ignored. Races cannot be reduced to one, and even if this can be done it is the open question whether it is a desirable thing in the interest of humanity. States and nations too exist and cannot be coalesced into one; and in this case too we cannot see if a complete amalgamation of all nations with different cultures and ideals and histories is really beneficial to the development of civilisation. In human life variety is necessary to keep up its vitality. Those that go against this law, individuals and states, are bound to work out their own destruction and extinction. Unity in variety and variety is unity—this is the fundamental law of existence.

The main thing is to recognise the truth of Buddhism which teaches the oneness of all things in Buddha-nature existing in them and making them move and keeping them alive. When we are united in this Buddha-nature, free from ignorance and irrational self-assertion, we know how to

preserve multitudinosity without interfering with its essential oneness. Harmony will thus prevail not only in one's individual life but in international relations. Permanent peace can never be attained by merely appealing to diplomacy or to the subtle machination of political strategists, however highly trained in their profession. Religion must come in and the spiritual truth must be put in active operation in order to establish the real and permanent foundation of peace.

When war breaks out we are so reckless in spending millions of yen and sacrificing thousands of human lives, which could be devoted to the advancement of science and art and to the enhancement of real human welfare. All the energy, all the science, and all the resources that a nation can command at the time are most magnanimously offered to the insatiable god of war. And what do we gain from all this? Does not the recent World-War teach us some lessons in this? Both the vanquished and the victorious are losers, not only materially but morally and spiritually. How can we then go on building battleships and other machines of destruction that cost so much and yet are serviceable only for a few years? Why do we not spend half as much for the education of the people and for other peaceful preparations which are so urgently needed by them? Instead of being ready for war, is it not far better to prepare for peace? We are in fact too well prepared for war, and naturally we desire one to test our preparedness. If things went otherwise, perhaps we would never think of warlike activity. We may all long for power and gain, but when we know how much we have to pay for them, not only when we are enjoying peace but when war goes on, I cannot see, even from the economical point of view, why such a costly power is really so desirable. When we are victors there may be some feeling of pride rising in our hearts, but such a feeling

is after all too childish, too nonsensical, to be cherished by us. If, on the contrary, we lose the game, what a catastrophe it would be! This does not require any comment. Germany was so well prepared for war, quite sure of being a conqueror, the programme was all made up beforehand. But what was the outcome of the five years' reckless carnage? The lesson is too dear to learn again.

When this article is out, perhaps the Conference is in full swing at the other side of the ocean. The representatives of the participant nations may be working out the schedule they have prepared in the interest, so called, of their own people. They are all sincere, I have no doubt, in wishing to reduce armaments and to build up the lasting bases of peace in the Pacific, in the Far East, and then all over the world. The Conference is one of the greatest events in the history of nations, but we as Buddhists cannot but help wishing them—all those trained diplomats and statesmen in Washington—to have always an eye on the spiritual phase of human life, where really lies the permanent principle of world-peace, and not to be carried away by too narrow national interests and self-asserting, power-coveting policies which are sure to bring the Conference into a tragic comedy or burlesque. The Versailles Conference was more or less disappointing, for the statesmen did not have time enough to reflect on the War and its disastrous consequences and were too eager to follow up the old history of statecraft and diplomacy. But the present Conference meets after a mature survey of all the conditions that have arisen since the termination of the War. They then have no excuse to be swayed merely by false national pride and the too limited feelings of racial discrimination.

SHINKŌ MOCHIZUKI

WHY DO WE FIGHT?

SINCE the recent World War we all talk so much of peace, and yet most nations seem to be preparing for another war; for see how much money they are spending apparently with this in view! Recently the burden is proving too much even for a wealthy nation, and we want to call a halt to these mad races for fight. But, let us ask, why do we have to fight?

The answer is simple enough from our point of view: the evil, in its various forms, is rooted in the erroneous conception of ego-soul, or in the fixed idea of an individual soul-substance (*ātma*). When this is removed, the positive notion of universal brotherhood and of the oneness of all things in the Dharmakāya or the Law-Body will assert itself freely and gloriously.

Relativity is the law of existence, nothing can subsist without conforming to this norm. The mountain towers high because the waves roll in the ocean. Vinegar is sour because sugar is sweet. Take away the blackness of coal and the whiteness of snow disappears. This is no poetic imagination, but an actual fact we experience everyday which no amount of analysis or sophistry or anything can do away with. All kinds of causal agencies and most complicated systems of conditions govern the world—which is known by the Buddhists as the principle of *Paccaya* (*Pratyaya* in Sanskrit), and when this balance is ignored or disturbed, sufferings are sure to result, for justice ceases to be operative.

Existence is thus like a network of a most intricate nature, and individuals are like the joints making up meshes of the net. What we call an ego, therefore, has no real independent existence; when we think of one we have to

think of others, we are all interrelated. To assert the ego beyond the legitimate limits of the interrelationship of things, means moral violence. The noblest act will naturally be to promote the unity and harmony of the whole, which may sometimes involve the sacrifice of the self in life or in possessions.

Why do we fight? Because each ego wants to predominate over others, not always in accordance with the principle of *Paccāya* or *Anātman*. The pine-needles want to be green, just green by themselves, plucking out all the flowers so gorgeously bedecking the spring field. But this never will do, for it finally means the destruction of the pine itself. When the fighter alone is left with all his foes vanquished, will that suit him perfectly? Yes, just for a moment, a feeling of pride and self-importance, too puerile, or rather too barbarous, to be cherished by any civilised people. Imagine a man standing self-content amidst the gory carnage of his enemy so called. And remember that such a fighting takes place in various manners but always with the same result.

National pride in its narrow and arrogant form, and racial prejudice against people not of the same colour, and imperialistic militarism never satiated but always ready for self-aggrandisement,—these are the vices that nowadays set up one nation against another. Perhaps the last mentioned of these three evils may not assert itself any more in its brutal form, for it now takes the shape of commercial greed or economical expansion. Names are often fine and look innocent and sometimes quite rational; but at the bottom the ghost of ego-soul lurks. When the bubble is pricked, the ghost is exposed all in its disgusting features.

The ego-centered thoughts always breed inharmony and end in destruction all around. The Buddha laid his hand at the root of all evils when he declared the *ātman* to be an

empty shell if deprived of its interrelationship with all other things.

Many beautiful legends are told of the Buddha as to his spirituality, self-sacrifice, infinite compassion, and wonderful wisdom while he was still in his Bodhisattvahood and also after his attainment of Buddhahood. In the following extracts from various sources, we wish to show where lies the spirit of Buddhism.

The Buddha must have ever been troubled with the political state of affairs then existing among the different states in India, especially as his own kingdom, however small it might have been, was always threatened by the domineering attitude of Kosala. Hence Māra's temptation, which, however, was powerless to thwart the Buddha from his determination we read in the *Samyutta Nikāya** :

"The Exalted One was once staying among the Kosalese in the Himālaya regions, dwelling in a leaf-hut. Now as the Exalted One was meditating in privacy, this thought arose in his heart: 'Is it possible to exercise governance without smiting nor letting others slay, without conquering nor causing others to conquer, without sorrowing nor making others sorrow, righteously?'

"Then Māra discerning what was in the mind of the Exalted One, drew near to him and said: 'Let the Exalted One, Lord, exercise governance, let the Blessed One rule without smiting.....righteously.'

" 'Now what, O evil one, hast thou in view, that thou speakest thus to me: Let the Exalted One exercise governance! Let the Blessed One rule righteously?'

" 'Lord, the four stages to potency have by the Exalted One been developed,—well applied. Thus if the Exalted One were to wish the Himālaya to be gold, he might determine

* III, 2, 10. From Mrs. Rhys Davids' *Kindred Sayings*, I, pp. 145-146.

it to be so, and the mountain would become a mass of gold.'

"The Exalted One said:

'And were the mountain all of shimmering gold,
Not e'en twice reckoned would it be enough
For one man's wants. This let us learn
To know, and shape our lives accordingly.
He that hath suffering seen, and whence its source,
How should that man to sense-desires incline?
If he but understand rebirth's substrate
And know: here hangs the world bound fast always,
He fain must work the bonds to eliminate.'

"Then Māra vanished there."

The Jātaka-Tales are full of wonderful and miraculous deeds of the Buddha while he was still a Bodhisattva. The one here taken from J. S. Speyer's translation of the *Jātakamālā* or *Garlands of Birth Stories*, originally compiled by Ārya Śūra (or Āśvaghosha) and belonging to Mahāyāna literature, refers to the Buddha's self-sacrifice to the hungry tigress. The frontispiece* to the present number of *The Eastern Buddhist* illustrates the story. This is probably an impossible case, one might think, but in one of the Chinese biographical histories of Buddhism, known as *Lives of Saintly Buddhist Monks* (高僧傳) by Hui Chiao (慧皎) of the Liang dynasty (502-557 A. D.), we read (Fas. XII) such cases actually taking place in those remote days when people were not yet sophisticated as we are today. T'an Ch'eng (曇稱)

* In this picture which is an enlarged reproduction from one of the paintings decorating an imperial shrine known as the "Pearl-Insect Shrine" (*Tamamushi-no-dzushi*), more than one thousand years old, the Bodhisattva appears three times in three aspects: first, he divests himself; the second depicts him as falling from the precipice, and the third shows the hungry tigress with her children devouring him.

sacrificed himself to a tiger that devastated his village so that it would never again give trouble to the inhabitants. Fa Chin (法進) gave himself up to a group of starving people waiting for relief which was delayed. They refused the offer, but he cut himself piece by piece and mixing his own flesh with salt gave it to the people until he could not operate any more on himself; he then told them to continue the operation, saying this would probably sustain them for a few days and at the same time hasten the expected relief work of the king. In a way these deeds are barbarous and reckless, but what interests and impresses us is not the barbarity of the deeds, but the spirit of self-sacrifice for the sake of others. We, moderners, being more enlightened (so let us hope) may know some better and far more humane way of offering ourselves to the cause of humanity. Let us bow to the spirit underlying all these self-annihilating deeds.

Let us now quote *The Jātakamālā*: Below in a cavern of the mountain, the Bodhisattva now beheld a young tigress that could scarcely move from the place, her strength being exhausted by the labour of whelping. Her sunken eyes and her emaciated belly betokened her hunger, and she was regarding her own offspring as food, who thirsting for the milk of her udders, had come near her, trusting their mother and fearless;

but she brawled at them, as if they were strange to her, with prolonged harsh roarings.

On seeing her, the Bodhisattva, though composed in mind, was shaken by compassion by the suffering of his fellow-creature, as the lord of the mountains (Meru) is by an earthquake. It is a wonder, how the compassionate, be their constancy ever so evident in the greatest sufferings of their own, are touched by the grief, however small, of another! And his powerful pity made him utter, agitation made him repeat to his pupil the following words manifesting his excellent nature:

"My dear, my dear," he exclaimed, "Behold the worthlessness of Samsāra! This animal seeks to feed on her very own young ones. Hunger causes her to transgress love's law. Alas! Fie upon the ferocity of self-love, that makes a mother wish to make her meal with the bodies of her own offspring! Who ought to foster the foe, whose name is self-love, by whom one may be compelled to actions like this? Go, then, quickly and look about for some means of appeasing her hunger, that she may not injure her young ones and herself. I too shall endeavour to avert her from that rash act."

The disciple promised to do so, and went off in search of food. Yet the Bodhisattva had but used a pretext to turn him off. He considered thus:

"Why should I search after meat from the body of another, whilst the whole of my own body is available? Not only is the getting of the meat in itself a matter of chance, but I should also lose the opportunity of doing my duty. Further, this body being brute, frail, pithless, ungrateful, always impure, and a source of suffering, he is not wise who should not rejoice at its being spent for the benefit of another. There are but two things that make one disregard the grief of another: attachment to one's own pleasure and the absence of the power of helping. But I cannot have pleasure, whilst another grieves, and I have the power to help; why should I be indifferent? And if, while being able to succour, I were to show indifference even to an evil-doer immersed in grief, my mind, I suppose, would feel the remorse for an evil deed, burning like shrubs caught by a great fire.

"Therefore, I will kill my miserable body by casting it down into the precipice, and with my corpse I shall preserve the tigress from killing her young ones and the young ones from dying by the teeth of their mother. Even more, by so doing I set an example to those who long for the good of

the world; I encourage the feeble; I rejoice those who understand the meaning of charity; I stimulate the virtuous; I cause disappointment to the great hosts of Māra, but gladness to those who love the Buddha-virtues; I confound the people who are absorbed in selfishness and subdued by egotism and lusts; I give a token of faith to the adherents of the most excellent of vehicles, but I fill with astonishment those who sneer at deeds of charity; I clear the high-way to Heaven in a manner pleasing to the charitable among men; and finally that wish I yearned for, 'When may I have the opportunity of benefitting others with the offering of my own limbs?'—I shall accomplish it now, and so acquire ere long Complete Wisdom.

"Verily, as surely as this determination does not proceed from ambition, nor from thirst of glory, nor is a means of gaining Heaven or royal dignity, as surely as I do not care even for supreme and everlasting bliss for myself, but for securing the benefit of others: as surely may I gain by it the power of taking away and imparting for ever at the same time the world's sorrow and the world's happiness, just as the sun takes away darkness and imparts light!

"Whether I shall be remembered, when virtue is seen to be practised, or made conspicuous, when the tale of my exploit is told; in every way may I constantly benefit the world and promote its happiness!"

After so making up his mind, delighted at the thought that he was to destroy even his life for securing the benefit of others, to the amazement even of the calm minds of the deities he gave up his body.

How is hate to be requited? With hate, or with love? This was once the mooted question. Confucius's mind was juridical, so he taught to deal with justice in everything; Laotze was more religiously inclined, and his doctrine was to

requite hatred with love. Christ was also an advocate of charity, he naturally went with Laotze. The Buddha preached in the following manner :

When some of his disciples went to the Himālaya Mountains and sat there in religious contemplation under the shade of the trees found there, the spirits that dwelt in the woods, unable to live there any longer, disturbed the monks in their meditations. When the monks complained to the Buddha, he counselled them to restrain their passion and to be kind to the spirits of the woods, notwithstanding the disturbance created by them. He taught his disciples mainly as follows :*

“If anything is fit to be done by one who has arrived at the tranquil state, and is skilled in seeking his own good, —let him be able, upright, very upright, of soft speech, gentle, free from conceit.

“Contented and easily supported by others, not overwhelmed by the affairs of the world, not burdened with many things, let him have his senses calmed, be possessed of matured wisdom, not proud, or attached specially to any particular family.

“Certainly do nothing low, for doing which others, who are wise, might reprove you. May all living beings be happy and safe ! Let them be happy-minded !

“Whatever living beings there be, all these without exception, be they movable or immovable, long or great, middle-sized or short, minute or vast ; visible or invisible, living far or near, already born or are about to be born, let them all be happy-minded !

“Let not one deceive another in any place whatsoever, let him not despise, let him neither through anger or hatred wish harm to another.

“As at the risk of her own life a mother watches over

* From *The Metta Sutta*, in the “*Sutta Nipāta*,” translated by M. Coomāra Swamy, p. 38 *et seq.*

her only child, so also let him exert illimitable goodwill towards all beings.

"Let one exercise goodwill, illimitable, unobstructed, freed from enmity, revengefulness, towards the entire world, above, below, around.

"Standing, moving, sitting, lying, so long as sleep does not overtake you, preserve this thought in your memory, that living thus is excellent living.

"Whoever, not having strayed into the way of heresy, observing virtuous conduct, perfect in mental sight, has subdued the longing for the pleasures of the senses, will not return to a mother's womb."

It will be interesting to note in this connection the Buddha's attitude towards Devadatta and his party of evil-doers. According to tradition, the Buddha regarded them with the same kindness that he would towards any other being, in fact he awaited their arrival with all affection as the mother looks out for the coming of her only child (*ekaputta-bhumi*).

How the Buddha put an end to the quarrel of two cities over irrigation water, is told by Spence Hardy in his *Manual of Buddhism*, (pp. 307-308):

Between the cities of Kapila and Koli there was a river called the Rohini. By the erection of an embankment, the inhabitants of both cities were enabled to irrigate the lands upon which they cultivated their rice; but it happened that in consequence of a drought the water became insufficient for the fields of both the parties. The people of Kapila put in a claim of exclusive right to the little water that flowed in the river; but the people of Koli asserted the similar claim, and feud commenced, which led to serious dissensions. At one time about a hundred persons were assembled on each side, and abuse was plentifully poured out.

The people of Koli said that the people of Kimbulwat

were like pigs and dogs, as they intermarried with their sisters; and they in return said that the people of Koli were descended from parents who were leprous, and who lived like bats in a hollow tree. This affair was related, with much exaggeration to their respective kings.

The Śākya said that whatever might be the manner of their origin, they would prove that their swords were sharp; and the princes of Koli were equally ready to show the might of those who had come from the hollow tree. Both sides prepared for battle, and assembled their forces on the bank of the river. The princesses of the opposite parties, when they heard of these proceedings, went to the spot to entreat their relatives to desist from their intentions, but no regard was paid to their request.

At this time the Buddha was in Sewet, and when looking around the world, as he was accustomed to do in the morning watch, he saw that a battle was about to take place, and then looked further to see if it were possible to prevent it by his personal interference; when he perceived, that if he were to go to the place, and deliver a discourse, five hundred princes would be induced to become monks. He therefore went, and remaining suspended in the air, caused a darkness to appear, so thick that the combatants were unable to see each other.

The Śākya, on seeing him, said that it would be wrong to fight in the presence of the jewel of their races and threw down their weapons; and the princes of Koli followed their example. Then the Buddha descended from the air, and sat on a throne on the bank of the river, where he received the homage of all the princes. The teacher of the three worlds inquired why they had come together; was it to celebrate a river festival?

They replied that it was not for pastime, but for battle; and when he asked what was the reason of their quarrel, the

kings said that they did not exactly know; they would inquire of the commander-in-chief; but he, in turn, said that he must make inquiry of the sub-king; and thus the inquiry went on, until it came to the husbandman, who related the whole affair.

The Buddha, after hearing their relation, said, "What is the value of the water?" "It is little," said the princes. "What of earth?" "It is inconsiderable." "What of kings?" "It is unspeakable." "Then would you," said the Buddha, "destroy that which is of incomparable value for that which is worthless?" After this he repeated three Jātakas and a Sutra, by which he appeased the wrath of the combatants.

There is nothing more to add to these quotations already grown too long, except that inasmuch as we are ignorant of the nature of what we call the self, war will continue how many conferences we may have, among individuals as well as nations. Even when we have no arms to fight with as the result of complete disarmament, we shall go on fighting, for have we not our hands and feet and teeth? Reconstruct our hearts and our minds according to the ancient wisdom taught by the Buddha, and all our dreadnaughts and biplanes or monoplanes will be doing splendid service for promoting the real welfare of humanity and advancing the grades of civilisation, instead of doing the work of Satan. Take away your armaments which you have put over your own hearts, open them unreservedly to the light of truth, and have even the darkest corners of them penetrated by the light. When this light illumines the world, no conferences will be needed.

"The man who guards not, nor is guarded, sire,
Lives happy, freed from slavery to lusts."

(*Jātaka*, No. 10)

But we cannot help putting some hopes in Conferences or Leagues of Nations, seeing that they are fundamentally based upon our spiritual insight which tells us the uselessness and irrationality of all kinds of pride and prejudice and arrogance. Let us not forget to emphasise this basic truth whichever way the Washington Conference may turn, a success or failure.

Jotidāsa, one of the venerable disciples of the Enlightened One, sings (*Psalms of the Early Buddhist Brethren*, translated by Mrs Rhys Davids, p. 120):

“They who in divers ways by deeds of force
And violence, rude and rough-mannered folk,
Do work their fellow-creatures injury.
Thereby they too themselves are overthrown,
For never is the effect of action lost.
The deed a man doth, be it good or ill,
To all his doing is he verily the heir.”

DAISETZ TEITARO SUZUKI

THE AVATAMSAKA SUTRA

(Kegon-Kyo, 華嚴經)

(*Epitomised*)

CHAPTER VIII

AT that moment, rays of light emanated from the soles of the World-honoured One, universally illuminating the great triple chiliocosm, and revealing everything in it all at once in his light. Through the miraculous power of the Buddha, all the Bodhisattvas came to this holy gathering, and the Bodhisattva Mañjuśrī uttered the following gathas :

Even when one attains enlightenment
And deliverance, and is detached from all outflowing
evils,

And knows how not to cling to things worldly,
Yet one may not have acquired a pure eye of wisdom.

If one understands the Tathāgata as free from any idea
of possession

And knows how things dissolve and are finally destroyed,
One may soon attain to Buddhahood.

If the mind follows the path of sameness
And enters upon the truth of non-duality,
He will be one beyond comprehension.

The wise know that innumerable things are in one
thing,

And that one thing is in innumerable things,
And that things are not real because they undergo a
continual transformation,

Therefore, they are free from fear.

Seeing how sentient beings are oppressed in misery and
 beclouded with follies,
And how they are stung with lusts and passions,
The Bodhisattva seeketh after the incomparable truth;
And this is the teaching of all the Buddhas.

He is neither a nihilist nor a realist
And seeing things as they are and have been,
He preacheth the incomparable Wheel of the Law that
 has never been preached before.

Throughout innumerable kalpas
The Bodhisattva keepeth on wearing the armour of the
 Great Vows;
For he desireth to carry all beings across the ocean of
 birth and death;
And this is the way of the Great Sages.

To fight courageously and vanquish the evil ones,
And to make all beings feel at ease with loving words:
This is the way of mercy unsurpassable.

To hold the deepest wisdom within,
To destroy all evil passions,
And to see all things in one thought:
This is the display of a power free and unfettered.

Beating the drum of the perfect Law,
The sound of which reverberates throughout the ten
 quarters,
The Bodhisattva maketh all beings attain to the truth
 incomparable:
For this is the way of the innerly enlightened.

He disturbs no conditions which are innumerable,
And goeth about through all the lands also innumerable,

And he is not attached to any particular reality,
He is indeed as free as a Buddha.

When you think of the Tathāgata
As pure and immaculate as space,
The heart will overflow with unparalleled joy,
And all the needs will be fulfilled.

Entering into the lowest Hell
For the sake of all sentient beings,
The Bodhisattva may undergo an everlasting torture,
And yet his heart is as pure as the unsurpassable one.

He whose life and all are always devoted
To the cause of all the Buddhas,
And whose patient heart practiseth all deeds of merit,
Will attain to the virtues of Tathāgatahood.

Forsaking all pleasures worldly and heavenly,
The Bodhisattva harbours a great pitying heart,
In order to save all creatures.

Believe in the Buddha with singleness of heart,
Be immovable in faith,
And never cease thinking of all the Buddhas,
Departing from the ocean of birth and death
Enter into the stream of Buddhism,
And abide in the purity and calmness of Wisdom.

Look into the real nature of thy existence,
And know that all is abiding in the serenity of truth;
For this will free thee from the thoughts of ego and
non-ego.

Looking into the hearts of all beings,
Detach thyself from falsehoods and unrealities,
In order to attain a world of realities.

Measure all the worlds,
Drink up all the oceans,
And be the possessor of the power that is great and
miraculous.

However exquisite one's physical eye,
It has no power to perceive the Trainer;
The assertion of its power betrays a hallucination,
And the inability to understand the incomparable Law.

The form of the Tathāgata
No one of the world is able to see;
He may think of him for ages,
And yet how can he realise his power divine?

The Tathāgata has no form,
For he is formless and serene;
Yet from his transcendental nature in which everything
is found,
He manifesteth himself in response to our needs.

The Perfect Law of all the Buddhas is incomprehensible,
As it is beyond the power of the understanding;
It never combines or dissipates,
It is eternally serene.

The Tathāgata is not a physical body,
And if you think truthfully and cling not to form,
You will obtain an unfettered understanding which will
permit you to his presence,
The Tathāgata who is where words fail and thoughts
vainly struggle.

Transcending the dualism of mind and body,
The Tathāgata is released from all hindrances, inner and
outer,

And his thoughts are eternally undivided,
Unfathomably deep, and have no attachments.

The Tathāgata in his enlightenment
Illumineth all the worlds ;
His pure, all-knowing eye
Penetrateth everywhere, deep and far.

The one is manifested in the immeasurable,
And the immeasurable in the one ;
Knowing the nature of all things,
The Tathāgata revealeth himself everywhere.

The Body has no whence,
No whither either ;
It is unreal,
Yet revealeth itself in many a form.

All the worlds are born of illusion,
That has no substantial existence ;
And the true nature of all this
The Buddha alone knoweth.
He who thus understands
Sees the Leader.

The Buddha's wisdom is unfathomable,
And his deep doctrines have no parallel,
He hath gone to the other shore, beyond the ocean of
 birth and death ;
His life is unlimited,
His light is incomparable ;
Eternally free from the burning of passions,
He hath accomplished great merits.

Even the depths of Buddhism are sounded,
As if they were his own nature ;

Viewing things past, present, and future,
He knoweth no fatigue.

The world of senses he taketh in,
But his mind is free from illusion ;
He seeth all things, yet hath no thoughts of them ;
He revealeth himself in form without attaching himself
thereunto.

Inwardly he is serene in his meditation,
Yet he is unfettered in his thought ;
Viewing things as they are,
He truly understandeth them ;
His mind is concentrated in right thought,
And he always practiseth the truth of Nirvana.

Holding fast to the Dharma which is hard to practise,
The Bodhisattva exerteth himself, day and night, and is
never tired nor loath ;
Crossing the ocean which is hard to cross,
He roareth like a lion,
"I will now help all beings to cross."

They are drifting helplessly in the sea of birth and
death,
They are sinking under the waves of lusts and passions,
They are being entangled in the meshes of folly and
confusion,
They are trembling with fear in the darkness of
ignorance ;

They are left alone and without a guide,
Long they have wandered in the paths of evil,
The fires of avarice, anger, and infatuation are ever
consuming them,
And they know no means of deliverance.

Thus going astray from the right path,
They fall into all manners of evils,
Because they cling to the thought of an ego,
There is an endless chain of birth and death.

The wise that have destroyed the cause of ignorance
Lift the torch of intelligence high,
And build the boat of the Perfect Law,
Or construct the bridge of the Law,
Whereby they carry all that is to be carried
Across the ocean of birth and death.

In the prison of birth and death,
Untold sufferings are suffered.
Old age, disease, and death follow one after another,
And unceasingly, day and night.

Understanding the deepest truth of all things,
And practising the wisdom of "skilful device,"
The Bodhisattva hath vowed to save all things from
these sufferings:
This is indeed the life of a Bodhisattva.

He listeneth to the unfathomably deep teaching of the
Buddha,
And believing it he cherisheth not a shadow of doubt in
the mind;
Perceiving the truth calm and serene,
His heart is altogether devoid of fears;
And revealing himself everywhere, he is identified with
all form:
This the great teacher of men and gods.

Eternity is viewed in one thought,
Where there is no coming, no going, or no abiding;

Of all things that are and are not,
The Bodhisattva knoweth the whole truth.

The peerless name is resounded throughout the countries
in the ten quarters,
And saveth us from the perils of birth and death ;
It reacheth indeed everywhere in the world,
Preaching the doctrine loaded with deep meanings.

Ever since he made the first offerings to the Buddha,
The Bodhisattva hath enjoyed himself in the deeds of
patience deep in meditation,
He revieweth the truth full of signification,
And leadeth all beings joyfully towards the Tathāgata.

Where the Bodhisattva practiseth this teaching,
He will soon realise the truth unsurpassed :
A heart filled with delights pure and immeasurable,
Expandeth all over the ten quarters,
Preaching the truth to inhabitants of all lands,
Who are thereby cleansed of defilements and come to
abide in the truth of sameness.

When the Bodhisattva thus behaveth himself,
He will be a companion of the Tathāgata.

The Tathāgata transcends form and is eternally serene,
But let no one regard him as apparitional ;
If he does he is like a blind man,
He may face the Tathāgata and yet knoweth him not.

Those who cling to illusions
Cannot see the Tathāgata,
But who is free from the idea of possession
Will see the true Buddha.

Sometimes beings countless in number are all undergoing
their manifold karma :

Forms, inside and outside the ten quarters, are beyond
measure,

And so is the Body of the Buddha filling every point of
the compass ;

He who knows this is the Great Leader truly.

It is like those innumerable lands occupying space,

The whence and whither of which are unknowable ;

It is again like the creation and destruction of the world
taking place no one knows how ;

So is the Body of the Buddha filling the vacuity of
space.

(To be continued)

EDITORIAL

IT is a strange fact that while the world is so wide and free, we always seem to be fond of hiding ourselves in some dark corner which we take for our last stronghold and try to defend with all our might against imaginary enemies or evil-doers. We build a house, put up a fence or wall, guard it with gates, and lock them up at night. As with a house, so with a city, so with a state. In the latter case, however, the scale grows much larger; for the boundaries are watched by garrisons, harbours are well fortified, and on the surrounding waters are floating dreadful engines of destruction; not only that, these days the air itself is to be protected against showers of fire or the wafting of a poisonous vapour. We do not know what view the gods had in the beginning of the world, but nowadays it is not at all an enjoyable place, care-free and light upon the feet. This all comes from making one's own hole in a sombre camp called the Self.

With earthly things, this may be pardonable in a manner, for the principle of mine and thine has so far ruled here supreme. But why should we carry this shadow into a region where light alone ought to predominate? I mean by this that all kinds of teachers and propagators and representatives of religion are in some cases the worst victims of narrow-mindedness. They think they are the only keeper of the key to Heaven, and how tenaciously they fight for what they regard as their monopoly! Religious leaders often betray the meanest side of human nature. Let the worldly potentates fight, try to oust one another if they are ever so ignorant, and get the best for themselves out of the scramble. But shall we who claim to be followers of the Buddha or

Christ imitate our worldly brethren and fight among ourselves?

The world is large enough and there are so many people of so many minds: if religions differ, may not the difference be left to different minds, different characters, or different temperaments? Ought we to consider a religion an indivisible whole and to take all of it if the parts are at all taken? Are we really so perfect as to have crystallised all that is perfect in a nutshell or in a pill? When we swallow this particular pill, all ill that we have been subjected to is cured straightway, and there remains nothing in other religions which we may occasionally like to taste? Religion is not a food nor a medicine, but even when all the essential elements of nourishment are in good proper proportion concocted into one palatable dish, are we sure we do not get tired of it? Are we not tempted to taste something not quite so digestive and nourishing? Of course, I do not mean that there ought to be something in religion not quite healthy and not quite so inducive to one's spiritual welfare. But the very fact that there are more than one religion and that they are all doing well among their own circles appeals to our imagination and makes the world move more smoothly than not.

But the thing is not to emphasise the difference but the agreement; for this is the way to bring peace and harmony and help increase our spiritual welfare. The difference is individual while the agreement is super-individual. When the former is too manifest, religion loses its signification and calls forth an unnecessary conflict, even blood-shed sometimes.

The world is ready now for the plainest and loudest announcement we can make of all our religions that they are one or at least united in demanding peace on earth and glory in Heaven. And by peace we mean the prevalence of justice, fair deal, and humaneness all over the world not only among individuals but among nations; and by glory we mean the

triumphant march of spirit over matter, of light over darkness, of love over selfishness. In these we believe all religions worth the name agree and are ready to join hands with us whenever there are good opportunities to promulgate these gospels of love and light. And we believe this is the time for all religions to get united and work for the general welfare of humanity. Nations are leagued to insure peace, and statesmen and diplomats are conferring how to reduce armaments and to do away with engines of wholesale murdering; but they alone cannot accomplish a miracle, for they are lacking the spiritual background which is absolutely necessary to uproot the cause of evils lurking deep in our ideas of life. Why not then a League of Religions, or a Conference of Religions in which practical men of affairs will be helped to climb their ladder of peace and disarmament? They perhaps know how to deal with economic or international entanglements, but they are helpless to remove the cause of entanglements which lies deep in our darkened souls. This removing religions must offer themselves to do, for it is their proper function.

We must find some means to assert our position most emphatically and unequivocally that religion may not be charged as a matter of pure idealism, too weak to effect or work out its dreams.

Each religion has its virtues and shortcomings like individuals, which in fact make up its characteristic features; but as far as we can see there are no religions that will try to see one individual or nation against another; indeed, they all desire world-peace and brotherly love and the spiritual advance of all humanity regardless of colour and nationality. Such movements as a League of Nations or a disarmament conference ought to have come from the religious leaders of all nations and not from practical men of affairs. Religion has been constantly losing its spiritual hold on us, being too

busy in repairing and maintaining the old weather-beaten structure known as Buddhism or Christianity or something else. Outwardly, they retain what they have so far gained, but morally and inwardly neither of them, Buddhism or Christianity, is what each once was. They have been too ready slaves to secular power, they have supported those that were wielding the most power at the time, they have given themselves up sometimes to the despotism of autocracy, or to that of aristocracy or plutocracy; they have sometimes been a "lantern-bearer" to state absolutism and militarism. It is high time now for all religions to free themselves from all ties and to carry forward boldly the standard of love and light, disregarding all worldly conditions and facing whatever consequences their unflinching attitude may bring upon them. Let each religion be first itself with all its individual marks and then get united with others in the proclamation of the Truth which is one and eternal.

We must somehow have a world peace-congress of religions (under whatever name this may be known), in order to make the world feel the impressiveness of religious ideals which so much concern our material life; it is wrong to regard the latter as something to be put aside as not touching the spiritual side of life. To have a world league of religions means to demonstrate the fact that spirit and matter are closely interrelated and that spirit ought always to lead matter.

The above voices the sentiments and thoughts of the Editors not only individually but conjointly with the other executive members of The Eastern Buddhist Society.

NOTES

BULLETIN of the School of Oriental Studies, London

Institution, Vol. II, Part 1, issued recently, contains a short note on "Mr Anesaki and a Zen Poem" (pp. 171-172), by an unsigned writer. As the original Chinese which is written in the cursive style over a picture of Bodhi-Dharma, the first patriarch of Zen Buddhism in China, seems to present some difficulties to read, we try our hands too. The poem appears in *Buddhist Art* (Plate 30), by Mr Anesaki, Professor of the Science of Religion, in the Tokyo Imperial University. The original Chinese, transcribed into the printed style, runs as follows:

只 將 不 識 鼓 唇 牙 胡	言 如 何 亂 得 華 若 使	老 蕭 皮 有 血 定 應 趨	過 流 沙 逐 天 目 文 禮	目天	翁滅	禮文
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Mr Anesaki's translation in *Buddhist Art* is:

O thou solitary sage! hast thou a skin?
 Then surely blood is streaming in thee.
 Canst utter words?
 Given a flower, what wouldst do?
 Thy lips would be a drum, thy cheeks a banner, eh!

The writer in the *Bulletin* translates:

Saying nothing but "Don't know," he drummed his lips on
 his teeth;
 For how could he turn his Indian speech into Chinese?
 If he is to cause old Hsiao (i. e. the Emperor) to have any
 blood under his skin,
 He will have to drive him across the desert sands.

There is no doubt that the writer in the *Bulletin* is far more correct than Professor Anesaki in the rendering of the Chinese, but still there are some points requiring further light, especially the last two lines. In fact, one, however great in Chinese scholarship, will find such a poem as the present one difficult to understand without some knowledge of Zen Buddhism. My reading is this:

Only with "I know not" he drummed on his lips and
 teeth;
 The barbarian's language, how could it be confused with the
 civilised [tongue]?
 If old Hsiao under his skin had any blood,
 He would, passing over the Stream of Sands, have chased
 Dharma to Mount Tien-mu.

The first line of course refers to Dharma's answer to the Emperor of Liang. The first question of the Emperor, when he saw Dharma, was, "What is the first principle of the Holy Doctrine?" "In vast emptiness there is nothing holy," replied Dharma. Not understanding this, continued the Emperor, "Who is he that stands facing me?" "I know not," was Dharma's quick response. The subject of the picture being Dharma, the verse naturally begins with the reference to this famous dialogue. "To drum on one's lips and teeth" simply means "to speak," or "to utter." 蔣 is wrong and should be 將, without "grass" on the crown.

胡 in the second line applies generally to foreigners, or barbarians in the original sense. It has however a slighting

sense, especially when it is used in combination with 亂 in such phrases as 胡說亂道 or 胡言亂語. Before the term 梵語 came into general use, 胡言 or 胡語 was applied to the Sanskrit or any cognate language from the west. Dharma was frequently called by the Zen masters 胡人 or 胡僧 or 赤鬚胡 (the foreigner with reddish beard). In the present case, 胡 may be taken implying something of slight, as it stands contrasted with 華, refined Chinese language. This apparent slight, however, is the usual Zen way of appreciation. The whole line then means: How could Dharma who spoke a foreign tongue pretend to use the Chinese in its purity and refinement? In other words, "I know not" does not fully express the truth of Zen, which really transcends the understanding.

The third line is: Old Hsiao, Emperor of Liang, was stupid enough not to understand Dharma; but if he were intelligent and alive enough so that his blood ran warm under his skin (this phrase, "to have blood under the skin" means to be a real man full of vigour and daring spirit), he would have done what follows in

The fourth line, in which the true meaning of Dharma's "I know not" is expressed in a paradoxical form. That is to say, the old Emperor would have passed through the desert and cornered the crafty Dharma at Tien-mu where the author of the poem was residing. To understand this, we must remember that Dharma, after his death and burial, escaped from his grave and went back to India via the northern route, naturally crossing the great desert in central Asia. The poet refers to this, but he makes old Hsiao run after Dharma in the North and catch him in the South. After all Dharma did not go back to India after his death, but he is still hiding himself in the poet's own monastery at Tien-mu, which is situated in the south of the Yang-tzu Chiang.

One or two things to be noticed about the poem is that the two concluding words of the fourth line "tien mu" is better read as belonging to the line itself; for not only the sense requires it but the way in which they are written plainly indicates that they are part of the verse. Ordinarily, the fourth line ought to have seven words as the preceding three lines; and if the poem is to be a regular 七言絕句, the last character of the fourth line must rhyme with 牙 (*ya*) and 華 (*hua*), but 逐 (*chu*) is altogether out of question. The word that belongs to the same group of rhymes as *ya* and *hua* is *sha* (沙), the sixth word in the fourth line. Apparently the idea of the poet-monk was not to write a conventional "seven words" verse, but just to express himself in the manner that best suited his purpose. So he made *sha* (沙) rhyme with *ya* (牙) and *hua* (華) irregularly in the body of the line, making "Tien mu" perform a double function, first to complete the sense of the line, and secondly as denoting his own residence. S.

Of our new contributors, the Right Reverend Kwōyen Otani is the Lord Abbot of the Eastern Hongwanji Branch of the Shin Sect, and the Right Reverend Son-yu Otani is the Acting Lord Abbot of the Western Hongwanji Branch of the same sect, which is the most popular and influential Buddhist sect in Japan. Visitors to Kyoto all know what those huge temple-buildings near the Station are. We are fortunate to be able to publish those articles on the problem of disarmament by the two powerful Buddhist representatives in Japan. The third contributor on the same subject, the Reverend Shinko Mochidzuki, is President of the Jōdo University, Tokyo. His is the most active sect in social and educational work, and he heads the latter. He himself is a great scholar of Buddhism and an authority on

the history of Buddhist dogmatics in China. It was he who contended the authorship of Āśvaghoṣa as the writer of *The Awakening of Faith in the Mahāyāna*. He thinks the book must have been written by a Chinese scholar, Tuan Tsun (曇遵) in the sixth century and advances weighty proofs to support his view.

The present issue of *The Eastern Buddhist* is somewhat a departure from our regular programme; but seeing how important it was to treat those international questions which so concern the welfare of various nations from the Buddhist point of view, and also seeing that the Buddhists, at least some of them, have been too transcendental to get mixed in the practical affairs of the world, we deemed it quite proper to express ourselves in this magazine in relation to current topics of the day. Buddhism, especially in Japan under the feudal government, was a most pliable instrument in the hands of the statesmen in power at the time, and kept itself away from political and social questions as not directly concerning its interests. Hereafter this transcendentalism is to be abandoned.

BOOK REVIEWS

TALKS ON BUDDHIST ART (佛教美術講話), by Professor Gemmyo Ono, of Shūkyō Daigaku, of the Jōdo Sect. 6×9 inches. 668 pages, with 200 hundred full-page and 84 smaller illustrations. Price, ¥ 9.00.

This was written, according to the author, who is an authority on Buddhist art or iconography, primarily as a contribution to the study of Oriental culture as was manifested in Buddhist art; but this was not his sole purpose, for he also wants through this medium to make the world gain a first step towards the proper appreciation of Buddhism which has been one of the main factors of civilisation in the East for more than two thousand years. The author calls the work "an humble booklet" on the subject and hopes to explain the Buddha's homely virtues which made such deep impressions on his immediate as well as early disciples. They could not content themselves with merely reciting the sutras and recording their Master's anecdotes, their feelings were to be expressed in art, in form appealing to their imagination religiously and esthetically. How they decorated their rock-temples with sculptures and paintings is eloquently illustrated in the artistic remains we have discovered throughout India. Professor Ono thinks the Mahāyāna is too full of abstractions and speculations which may appeal to the highly trained in philosophy and logic; for ordinary people not so interested in metaphysics, the intimate pictures of the life of the Buddha, the Jātaka tales, or the parables are just the thing, as these appeal to their unsophisticated minds more than anything else. When we see those sculptures, naïve in conception and sincere in expression, we feel so thoroughly purified of con-

ceits, egotistic desires, and defilements which make up so much of our daily life. Not the Mahāyānist but rather the Hinayānist, side of Buddhism, thinks the author, ought to be more popularly propagated.

The book is divided into seven parts: 1. The Life of the Buddha; 2. The Jātaka Tales; 3. Statues and Pictures of the Buddha; 4. The Universe and the Five Forms of Existence; 5. Scenes from the Pure Land; 6. The Mandalas; and 7. Various Buddhas, Bodhisattvas, Gods, and Other Spiritual Beings. Each section is preceded by some introductory remarks and is filled with illustrations taken from various sources, India, China, Central Asia, and Japan. The "humble booklet" overflows with valuable informations and enlightening explanations. The author has purposely avoided to enter into detailed accounts of the subjects giving reasons for his conclusions, as the book is primarily for the general reader and not for the scholar. If the numerous half-tone illustrations were just a trifle finer and clearer, they would enhance the value of the book immensely, which are however good and clear enough for ordinary purposes.

HISTORY OF BUDDHIST THOUGHT IN CHINA (支那佛教思想史), by Yeshe Tachibana. 6×9 inches. 619 pages, with full index of 60 pages, and some illustrations.

This is a continuation work of the author's *History of Buddhist Thought in India*, published some years ago. Being a well-informed and an independent thinker, he refuses to follow the track of his predecessors, who, he thinks, have lost their freedom of thought by following too closely the traditional method of study. In his preface to the present work, he says in substance: "This is to study how Buddhism was understood and interpreted in China since its introduction there. The fundamental principles of Buddhism were sought in India

in the intellect, in philosophy, and the religion of emancipation was the outcome of their application in practical life. This was what made Buddhism universal, it was not confined in India, but overflowed the national boundaries spreading itself all over the world. Whereas in China Buddhism was not comprehended in this manner, the traditional mode of thinking which could not gain the height of pure metaphysics failed to interpret the true spirit of Buddhism. Chinese Buddhism therefore was not pure Buddhism but one so coloured with the thoughts characteristic of the Chinese people who have no inner psychological penetration. They failed to sound the depths of Buddhism as a religion of emancipation."

THE EASTERN BUDDHIST

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DAISITZ TEITARO SUZUKI

BEATRICE LANE SUZUKI

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THE GATHAS OF PROTECTION

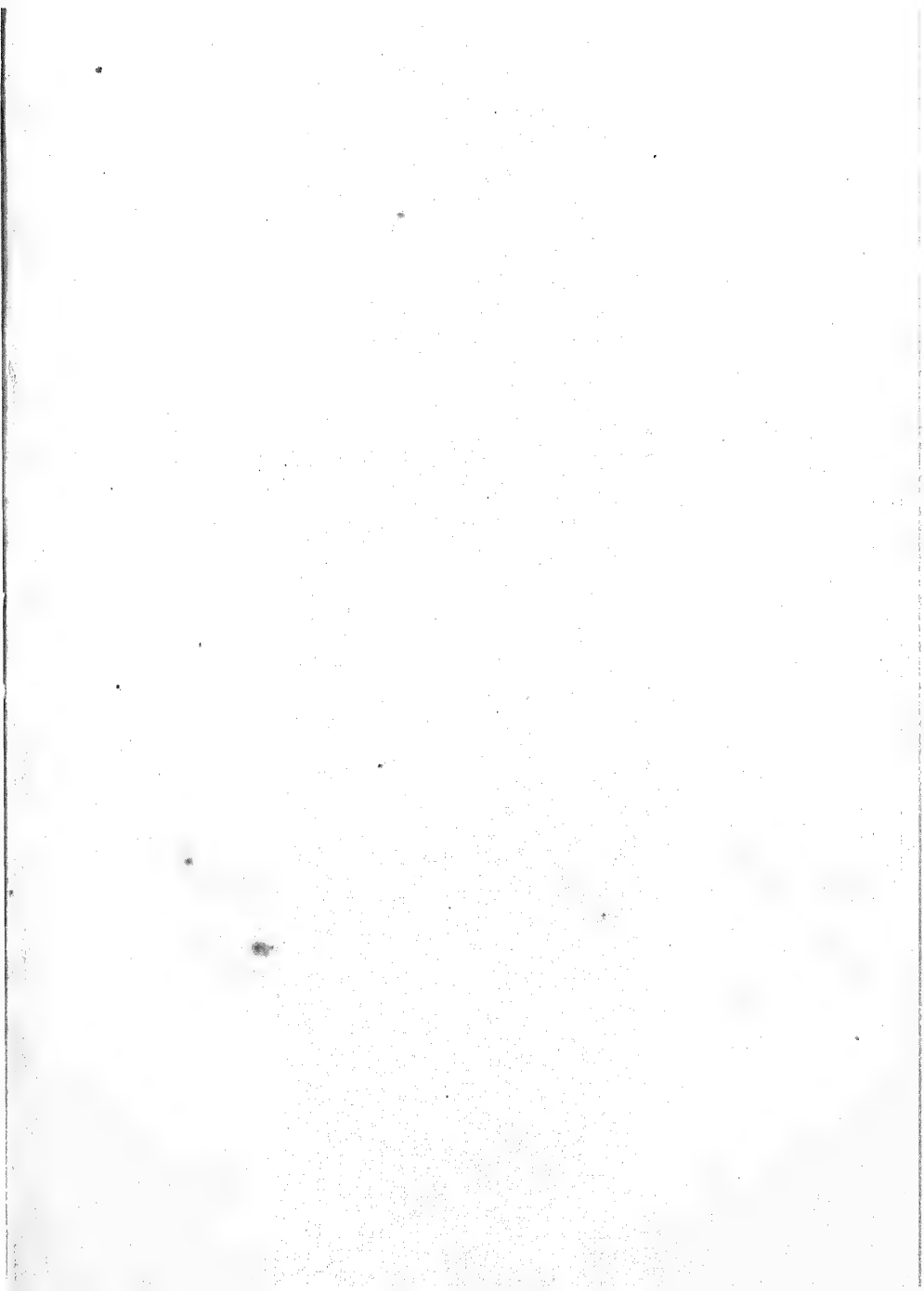
Let us adore the Supreme, Holy, All-knowing Buddha;
Victory ever attend thee by the grace of the Lord
Buddha who himself attained spiritual victory at the foot
of the Bodhi tree.

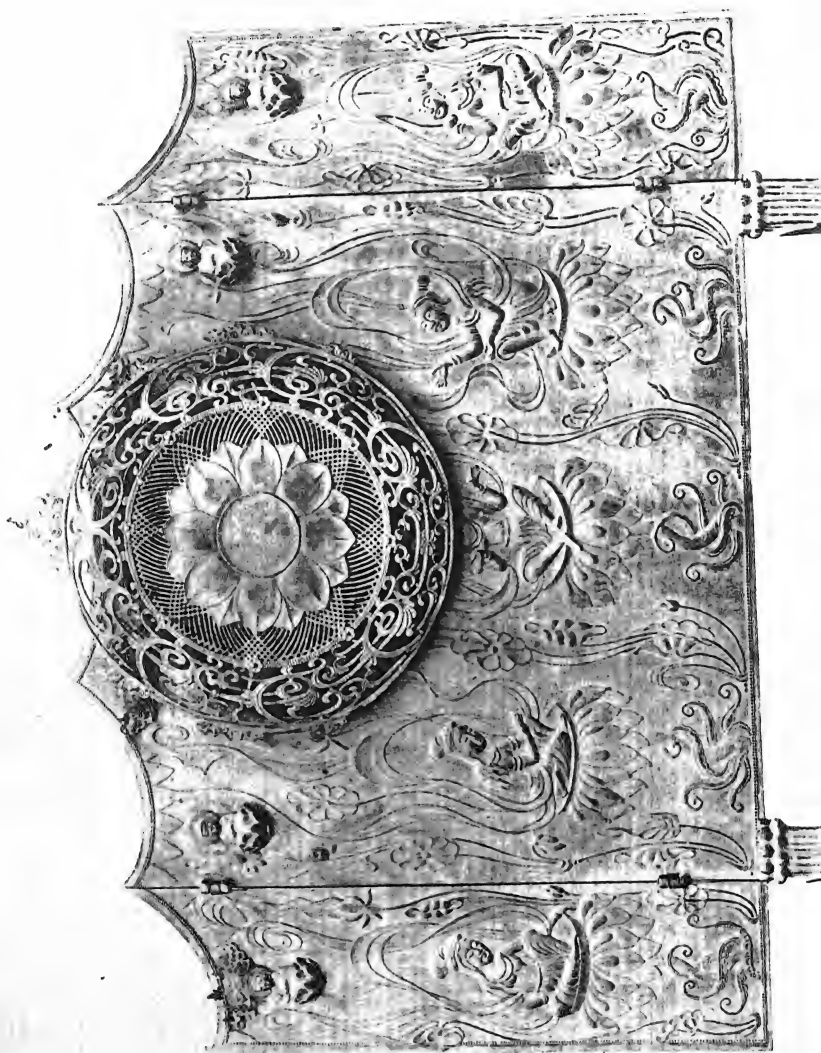
Mayest thou be happy and prosperous by the grace of
the Lord Buddha who is the most precious jewel of the
world.

The Lord Buddha is the supreme refuge, and none
else; by the power of this truth may victory and hap-
piness be unto thee!

May all dangers be averted, may all diseases vanish,
may all obstacles be removed from thy path, and mayest
thou live long in happiness!

All happiness be unto thee, may all the divine powers
protect thee, and by the grace of all the Buddhas mayest
thou enjoy happiness for ever!





THE EASTERN BUDDHIST

JANUARY—FEBRUARY, MARCH—APRIL, 1922

ON THE DEVELOPMENT OF BUDDHISM IN INDIA.

I

WHILE Indian studies have recently made great advance in various directions, comparatively scant attention has been given to Indian philosophy, especially to the history of its development. No scholars have thus so far come to any definite conclusion as to the lines of progress drawn by the unfoldment of Indian thought; in fact no work has yet come from the Oriental scholars making a general historical survey of the fields of intellectual achievement by the Indians. What we have in this direction is fragmentary and does not extend over the whole ground of Indian philosophy. Our effort therefore should thereafter be concentrated in the systematic treatment of its history in order to see if such could be accomplished for India. This will naturally presuppose a thorough understanding of the Upanishads and the so-called six systems of Indian philosophy, and of the latter I should consider the study of Buddhist thought one of the most important branches of knowledge in India. All impartial critics will agree to this, that not only as a religious system but as a philosophy no Indian schools of thought can claim superiority over Buddhism. Vedanta, meaning the philosophy of the

Upanishads and the Vedantists, can be said to compete with Buddhism as the intellectual production of the Indian mind, but there are some problems of thought in Buddhism which have not been at all touched by Vedanta. And by Buddhism I understand not only the so-called Mahāyāna branch of it but the primitive Buddhism as advocated by the great disciples of Buddha himself. Even in the Hinayāna, its teachings go far deeper than some of the Six Schools. I am not however going to assume any special attitude here towards other systems of thought than Buddhism and pronounce judgment on each of them as to its value as an intellectual attempt to solve the problems of life and the world. The main point is simply to emphasise the significance of Buddhism in the history of Indian thought. For even the adherents of Brahmanism will have to admit the fact that during the period between 400 B. C. and 400 A. D., it was the religion of the Buddha that practically all by itself ruled the Indian minds. Indeed, Buddhism did not cease to be a powerful factor in the moulding of Indian culture, even when other religious teachings grew up strong enough to wrest the honour away from Buddhism. In some sense all the systems of thought were religions to the Indians, and it is difficult to separate religion from philosophy; but there were no philosophical doctrines in India which were so strong as to outweigh Buddhism in their practical importance as moral and religious teachings.

While Buddhism played such a significant rôle in the history of Indian thought and religions, the strange thing was that philosophers of the other Indian schools paid very slight compliments to Buddhism as a subject of study. This is the case even to the present day. Even among Buddhist scholars themselves, the historical side of their religion and philosophy has been more or less neglected. This may be due to the characteristic disregard by the Indians of all forms of history.

But so long as we have taken up the history of Indian Buddhism as the main topic of our study, we cannot remain complacently inactive about this state of affairs.

II

There are facts of great significance by which we are bound to regard the history of Buddhism in India as a thing somewhat apart from its history in China and Japan. The most notable of such facts is that while in Japan and China the Hīnayāna school so called of Buddhism had no practical existence except as an object of scholarly interest, this was not the case in India where this school was an actuality, perhaps a threatening actuality to its rival school of Mahāyāna. This distinction between Mahāyāna and Hīnayāna in one body of Buddhism, roughly speaking, corresponds to that between the Vibhāṣa and the Sautrantika on the one hand and the Yogacārya and the Madhyamika on the other; but in point of fact, when our study goes deeper into the matter, no sharp line of demarcation is found to exist between the Hīnayāna and the Mahāyāna. When, however, adopting the traditional point of view, we regard the Vibhāṣa or Sarvāsthivāda school and the Sautrantika as the Hīnayāna branch of Buddhism, we shall have ultimately to take the Sarvāsthivādins as representative of the Hīnayāna and regard their philosophical treatises (*Abhidharmas*) and what constitutes the sources of their treatises as belonging to the Hīnayāna. Thus in India the Āgamas were considered Hīnayāna. If this be the case, that is, the Āgamas were the source of Hīnayāna Buddhism, where should we look for those of Mahāyāna? The question demands solution.

And for solution various considerations were made: 1. Against the gathering of the Elders (Sthavira) inside the Cave, that of the Great Council followers (Mahāsaṅghika) outside the Cave, was reported; 2. Along with the compilation

of the Hinayāna sutras at the same place, that of the Mahāyāna texts was thought of having taken place there too; 3. The Mahāyāna texts were collected by Mañjuśrī and Maitreya at Mount Cakravāta. These were not enough, and the result was the ever-increasing production of the Mahāyāna literature. In consequence, the question was now raised as to the genuineness of all these Mahāyāna sutras as personally delivered by the founder of Buddhism.

It goes without saying that the Buddhist Sutras and Vināyas now transmitted in Pali as well as in the Chinese translations of the Āgamas and the Vināya texts are not the records of the Buddha's own direct preachings. In some of these Āgamas, (by which for convenience sake I wish to understand all those Pali texts and the Chinese Āgamas proper and Vināyas,) we may doubtless find some of the Buddha's personal teachings as his disciples learned while he was still on earth, but as all those literary productions are later compilations, many discrepancies and personal notes and errors of memory are sure to have found their way into the texts themselves; besides, each school must have endeavoured to emphasise such points in the Buddha's teachings as to satisfy its special needs. Therefore, if we want to know what was really primitive or original in Buddhism as held by the founder and his immediate circles, a strict scientific textual criticism of the Āgamas will be a necessary preliminary. Along with this, we must have definite knowledge as to the life of the Buddha, the fundamental tenets of his doctrine, and the attitudes and doings of his personal disciples. When all these things are thoroughly investigated, we may be able to construct what was most primitive in Buddhism, and the outcome may not be necessarily identical with the doctrines contained in the Āgamas.

How did such elements as did not originally belong to Buddhism get into the Āgamas? While we cannot deny the

influence on Buddhism of the other Indian systems of thought that have been growing up along with the former, we must admit the development in its own body of many germinal ideas tentatively indicated by the Master himself. When the track of this development is historically inquired into in detail, we shall be able to find the connecting links between the primitive Buddhism and its Hinayānistic representatives. Strictly speaking, the Āgamas are not thus to be considered purely Hinayāna, but at the same time they by no means stand for the primitive Buddhism. When this argument is pushed to its own conclusion, we may say that the Āgamas are not the direct teachings of Buddha just as much as the Mahāyāna texts are not, as insisted on by some critics. The historical study of Buddhism therefore will not be complete until we can definitely separate what is old in the Āgamas from what is not. When this separation is effected, is it possible for us to say that the more ancient elements in the Āgamas are what we understand as Hinayanistic? My answer is not affirmative, for in the Āgamas we can certainly trace such thought as does not constitute Hinayāna Buddhism.

As regard the Mahāyāna scriptures, they are numerous and of various kinds and claim to have recorded the Buddha's own preaching. But as reference is often made in some of the Mahāyāna sutras to other Buddhist sutras, the latter must be regarded as having already existed prior to the former,— which means that they were not all compiled simultaneously. Even from the common sense point of view, nobody will ever think of the possibility of so many different sutras of Mahāyāna Buddhism being compiled all at once in a certain specialised period of history. It will be necessary therefore to have a well-defined principle by which the time of their production and their chronological order may be settled. When were certain Mahāyāna texts known to be in existence? When this all-important question is solved, we can know something

about the time of their production. Works of the noted Buddhist philosophers whose age is more or less definitely known will serve as the guiding post in the chronology of the various Mahāyāna sutras; of course not quite definitely but at least approximately, so that we can say that certain sutras were not compiled any later than the time of such scholars who made use of those sutras in their own writings. For instance, in the works of Nāgārjuna reference is made to such sutras as the *Prajñāpāramitā*, *Pundarīka*, *Gandavyūha*, and *Daśabhūmika*,—this fact points to the earlier existence of these important Mahāyāna books. But as the *Prajñāpāramitā* is not a simple text but a general name comprising in it many divisions and books, we have to be cautious not to make a too sweeping statement about it. Of the many *Prajñāparamitas* Nāgārjuna gives special prominence to what is known to us as the *Smaller* and the *Larger Prajñāpāramitās*, and other considerations point to the prior production of the *Smaller*. As to the *Pundarīka* it was not probably the same text as we have at present that was made use of by Nāgārjuna. It must have been an older form of it. It is doubtful whether Nāgārjuna was acquainted with the Keron now in circulation in Japan and China, which contains more books than the *Daśabhūmika* and the *Gandavyūha*.

While we can thus surmise to a certain extent what was the original form of the Mahāyāna texts, we must remember that they are written down in a special style of their own; for there is something characteristic of Mahāyāna Buddhism in the way the tenets are expounded and the events described in these sutras. When these tenets and statements alone are considered quite apart from the Mahāyāna style of the texts, we can construct a general scheme of thought common to all the Mahāyāna sutras, which may fairly be considered the essentials of Mahāyāna Buddhism prior to Nāgārjuna. Let us compare these essentials thus

abstracted with the fundamental ideas of Buddhism known as primitive, and we will find that they are essentially in agreement.

The same thing can be said of the Mahāyāna sutras quoted by the philosophers later than Nāgārjuna and not belonging to his school. These considerations make us bold to declare that Mahāyāna Buddhism is that form of primitive Buddhism whose fundamental ideas were elaborated in a form and style peculiarly known as Mahāyānistic, and therefore that primitive Buddhism and Mahāyāna Buddhism differ only in name and are identical in spirit; this does not of course ignore the history of development which was undergone by the Mahāyāna as is well detected in its peculiar style of exposition or in its characteristically Mahāyānistic way of presenting thought. On the other hand, when the spirit of the Hinayāna school is laid bare, we may find reasons enough to consider it as not strictly belonging to the orthodox branch of development in the history of Buddhism.

Taken all in all, Buddhism recognised as primitive is neither Hinayāna nor Mahāyāna in the strict sense of these terms; it is rather the common source of both branches of Buddhism, though with the strongest proclivity, as far as its spirit goes, towards the main current of the Mahāyāna.

III

The period of primitive Buddhism may be reckoned as between the death of the Buddha as taken place in 485 B.C. and circa A.D. 450. But this was by no means the age of Buddhist solidarity, for even in the life-time of the Buddha there were enough germs in his Brotherhood for future schism; and when the Second Convocation took place about 380 years after the Nirvana, the schism showed itself as the Elders and the Great Council. This process of division went on, and when under Aśoka the Third Convocation took place, there had

already been several branches of Buddhism. The origin of the Hīnayāna and the Mahāyāna is traceable in the formal differentiation of the Elders and the Great Council, both of which, we have good reason to think, had transmitted the Āgamas in a form not yet gone through the sectarian elaboration. These old Āgamas, however, since then, suffered more or less modifications.

At the time of the Third Convocation, the Āgamas of the Elders were put in a fixed form. Their attitude from the beginning was conservative, and the preservation of the texts was their chief concern, which they assiduously collected, and whose teachings they endeavoured to practise. The texts were collected, classified, and expounded according to their light. As they were thus chiefly engaged in the codification of the sutras, they had no thought of producing new sutras, their philosophical aspirations were satisfied with writing up commentaries or discursive expositions of the main tenets. What is known as Hīnayānic in the Elders is this part of their activity as writers of commentaries, in which are traceable the Hīnayānistic tendencies of their Buddhism.

Advocates of the Great Council were on the contrary liberal and progressive in their general attitude towards the Sutra literature, they were not welcomed by the Elders ever since the days of the Second Convocation. They were not in fact literal or formal transmitters of the scriptures, they were not inclined to follow or observe literally what was presented in them, they put more emphasis on the spirit of the Master. Their expository writings also evinced this liberalism. Therefore, they produced nothing corresponding to the Abhidharma literature of the Elders. Out of these liberals came the first Mahāyānists. When the elder scholiasts began to write the Abhidharma-pitaka probably in the middle of the second century before Christ, thought to be designated

as Mahāyānist was stirred among the other Buddhists, and the first period of Mahāyāna literature set in. While it is difficult to prove the existence of Mahāyāna texts before the second century B. C., parts of the *Prajñāpāramitā-sūtra* were in all probability already compiled. That the *Smaller Prajñāpāramitā* had been in existence in the first century B. C. is attested by the records of the Chinese Buddhists, in which mention is made of the first Chinese translation of this Mahāyāna text. The production of the *Pundarika*, *Gandavyūha*, *Daśabhūmika*, and other sutras must have taken place after this, but prior to Nāgārjuna.

I hardly think it probable, after a general survey of Buddhist activity down to the beginning of the Christian Era, to trace any Mahāyāna work antecedent to the second century B. C. How shall we then treat the numerous important Mahāyāna sutras now in our possession? This is a weighty question with students of the Mahāyāna. Hitherto, Buddhist historians were not concerned with the investigation of the conditions which made possible the production of the Mahāyāna sutras, for it was taken for granted that they were all directly delivered by the Buddha himself. The historians described how the Elders and the Great Council came to be differentiated in the body of primitive Buddhism, and then jumped, without making any connective statement, to the discussion of the Madhyamika school of Nāgārjuna and Deva as representing a branch of Mahāyāna Buddhism, which was followed by the Yogacarya school of Āsanga and Vasubandhu, and the controversy between Dharmapala and Bhavaviveka concerning the question of Being and Non-being, and another controversy between Śīlabhadra and Jñānaprabha over the chronological order of the three doctrines of Buddhism. These have so far almost summed up the dogmatic history of Indian Buddhism, and the question of the Mahāyāna sutras was altogether omitted. But the age of general silence

concerning this question is now past, we must go ahead and inquire into the circumstances whereby the Mahāyāna texts were made possible to see the light; for no one of sound judgment will regard them as directly coming from the mouth of the Buddha. Unfortunately, as the text-criticism of these sutras had not yet made any notable progress as to enable us to trace step by step the steady systematic unfolding of the Mahāyāna thought in India, we shall at present have to be satisfied with more or less provisional remarks concerning the various questions touched above.

IV

So far as one can formulate in the present stage of study any theory as regards the development of Mahāyāna Buddhism in India, I would propose to indicate the following line as a most plausible guide to the study of the Mahāyāna.

In the first period of Mahāyānist movement, there is no doubt that Nāgārjuna, Deva, and Rahula were the three chief writers. But as they all claimed the scriptural basis for their systems of thought, it would be necessary to study the sutras themselves in order to see what were the main teachings advocated in them. This can be done as we know what sutras are referred to in the works of these early Mahāyāna philosophers. Besides these, we can find out from the Chinese and Tibetan sources what other sutras had been in existence prior to those writers. When the teachings of the sutras thus singled out of the present Tripitaka are placed side by side with the ideas propounded by the philosophers, we may know what constituted the precedents of the latter and how they historically grew up to be what they are.

The second period opens up with Maitreya, Āsanga and Vasubandhu. Historically Maitreya has been considered a mythical figure created by Āsanga, as the latter makes him

a Bodhisattva abiding in Tusita Heaven, who came on earth with the especial purpose of teaching Āsanga. But as I elsewhere demonstrated the historicity of Maitreya, I should regard him as the real founder of the Yogacarya school of Mahāyāna Buddhism and as the real author of the *Yogācāryabhūmi* and other works. When the teachings of the sutras alluded to in these philosophical works are examined and compared with the philosophers' own ideas, we shall be able to know what were the ruling notions of the second period in the history of Mahāyāna Buddhism in India.

Mahāyāna Buddhism in its first awakening stage wielded its destructive weapon over all the opposing systems, in which were included the Hīnayāna school as well as the so-called six systems of Indian philosophy. The attack must have been severely felt by the opponents, for the latter made it quite a point to advance counter arguments either in their sacred books themselves or in their commentaries. While they tried to refute the Manāyānist arguments, they were not loathe to make use of them when found convenient. Thus began the period of inter-relationship between Buddhism and other forms of thought. While we are unable to trace any outside influence over the development in the first period of Mahāyāna Buddhism, we cannot make the same statement concerning its second period. Perhaps because it partly grew out of the Hīnayāna school affected by other philosophical systems, there are some tendencies in it which are ascribable to influence from outside.

The first period lasted till about 300 A. D. and the second till about 400 A. D. After this comes the third period when the Madhyamika school of the first period and the Yogacarya of the second find each its champion advocates and even engage in controversy. This period seems to have gone over till the middle of the seventh century. The Mahāyāna sutras evidently produced in this period show an

eclectic attitude towards the two rival systems of Mahāyāna, even attempting reconciliation. Generally speaking, the philosophers rather than the sutras formed the main current of thought and unprecedented intellectual and scholarly activity was displayed when Mahāyāna Buddhism must be said to have reached its culmination. Both the Madhyamika and the Yogacarya however followed up the original line of thought as indicated by their founders. As the Hinayāna school was shifted from the original epistemological standpoint of Buddhism into the ontological one, so the later Mahāyāna thinkers almost abandoned the epistemological discussion of the earlier Madhyamika and Yogacarya and were principally concerned with the ontological aspect of the chief issues of the school. And at the same time the intrusion of the outside thought became evident. All this seems to have taken place from the sixth century onward.

The fourth period beginning in the middle of the seventh century is mainly the continuation of the preceding period, with the growth of the mystic Mantra school of Buddhism. To study this period, therefore, it will be necessary to inquire into the sources of the Mantra scriptures and see how their ideas evolved and what form of ritualism was observed. There is a large mixture in this of foreign elements and even of popular superstitions. In India however one finds almost no speculative writings in support of this mysticism, whose ideas are mainly expounded in the sutra literature. The philosophy of Buddhism thus in this period was that of the Madhyamika and that of the Yogācarya. In the beginning, the monastery of Nalanda (那蘭陀) was the headquarters of all these branches of Buddhism, where scholars were assiduously engaged in the study of the various forms of Buddhist philosophy. Towards the middle of the ninth century, mysticism flourished mainly at Vikramasila (毘柯羅摩尸羅寺) and finally grew so powerful as to outrival other schools whose centres were now at

Nalanda and Udandapuri (烏巖頭寺). This meant the death of Buddhism, for it could not stand any longer under the too heavy burden of heterodoxy and superstition. When in 1203 all these centres of Buddhist thought and scholarship were destroyed, Buddhism ceased to exist as religion as far as its form went, though its spiritual and intellectual influence is still felt by the Indians, among whom it had enjoyed a life of 1733 years since the enlightenment of its Master in 530 B. C.

The above is merely an abstract pointing the way in which a history of Mahāyāna Buddhism in India may be outlined. To fill it up with concrete and definite statements will be the work of Japanese Buddhist scholars.

HAKUJU UYI

HŌNEN SHŌNIN AND THE JŌDO IDEAL

IN order to understand Mahāyāna Buddhism, especially as it expresses itself in the sects in Japan, it is necessary to be familiar with the teaching of Shōdōmon and Jōdomon.

It was the great patriarch of Buddhism, Nāgārjuna, who taught that there are two ways of life: the one of difficulty (難行道), the other of ease (易行道). In the first, he who seeks salvation must work for his enlightenment through the means of meditation, fasting, study, asceticism, and work out his own realisation according to the Buddha's dying words, "Here is the doctrine, work out your own salvation!" But in the other path the seeker for salvation throws aside his own efforts and pins his faith in another. According to the Paradise sects, that other is of course the Buddha Amitābha, or Amida as he is called in Japan.

Shōdōmon (聖道門) is the holy path. He who walks this road is ever exerting himself, seeking to be saved by his own efforts and not looking for help to any one else. When he attains to enlightenment, it is through his own power, and his way is long and beset with difficulties. But how different is the path of Jōdo (淨土門)! Here, the struggling one can cast all his self-power (*jiriki*, 自力) aside and believing only in Amida and his saving power at one stride can cross over all his difficulties and be saved—born into the Pure Land and attain bliss eternal. On this path, one learns that if he keeps in mind, if only for a day or a week, the holy name of Amida, the Buddha himself will meet him at the hour of death and lead him to the Pure Land (*Sukhāvati*)—the Western Paradise. He who walks the Shōdōmon is beset with difficulties, he is weighted by the practise

of good deeds and discipline. How easy is the lot of his brother upon the Jōdomon, who throws everything away and repeating only the sacred name "*Namu-amida-butsu*," in faith and love, passes happily along towards his birth in the Land of Purity! This simple and easy way to salvation, the Path of Faith is held out to the ordinary man, "the man of the street." "Do not be afraid," he is told, "do not stop to practise austerities, do not spend hours in meditation, practise good deeds indeed, but do not become a slave to them, do not depend upon your own efforts. Come, here is an easier path! Put all your heart into the thought of the Buddha, repeat his name, believe in him—this is all that is necessary; for if you do this with a pure and undivided heart and in perfect faith, the Buddha cannot help but hear you and himself lead you to the land of heart's desire."

How did this Paradise teaching originate in Buddhism? It is said by the Mahāyānists of the Amida sects to have been taught by the Buddha Shākyamuni himself in three great sutras. These sutras are: 1. the *Muryōju-kyō* (無量壽經) *Aparimitayus-sutra*, called also the *Larger Sukhāvati-vyūha*. This gives a history of the Tathāgata-Amitābha and a description of the Western Paradise. It was first translated into Chinese 252 A. D. In this Sutra, we learn that many kalpas ago Amitābha was a man, the Bodhisattva Dharmākara, or Hōzō-bosatsu (法藏) as he is called by the Japanese. He made forty-eight vows to save sentient beings; for like a true Bodhisattva he relinquished Nirvana for himself, and declared:

"O Bhagavat, if those beings who have directed their thought towards the highest perfect knowledge in other worlds, and who, after having heard my name, when I have obtained the Bodhi (knowledge), have meditated on me with serene thoughts; if at the moment of their death, after having approached them, surrounded by an assembly of Bhikshus, I should not stand before them, worshipped by them that is

so that their thoughts should not be troubled, then may I not obtain the highest perfect knowledge.

"O Bhagavat, if those beings who in immeasurable and innumerable Buddha countries, after they have heard my name, when I shall have obtained Bodhi, should direct their thought to be born in that Buddha country of mine, and should for that purpose bring their stock of merit to maturity, if these should not be born in that Buddha country, even those who have only ten times repeated the thought [of that Buddha country], barring always those beings who have committed the [five] Ānantarya sins*, and who have caused an obstruction and abuse of the Good Law, then may I not obtain the highest perfect knowledge."

He became the Buddha Amitābha, the Lord of the Western Paradise, the Lord of Eternal Light and Life.

2. The *Kwanmuryōju-kyō* (觀無量壽經) *Amitāyurdhyāna-sūtra*. In this sutra the Buddha pointed out to the Queen of Bimbisara, who was troubled and unhappy, the comfort and bliss of the Western Paradise and taught her the thirteen meditations.

3. The *Amida-kyō* (阿彌陀經) or *Smaller Sukhāvativyūha-sūtra* tells of the joys and happiness and peace to be found in the country of the Pure Land.

It is believed that the Buddha taught this doctrine to the Bodhisattva Maitreya (彌勒) and the Mahāyānist of the Pure Land teachings claims that the doctrine was already well known in the Buddha's time. It certainly seems to have been taught very early indeed, and from the beginning it had a wonderful success, for it was attractive to the ordinary man, the common people, to whom the older Buddhist philosophy seemed cold. It was an easy doctrine and a pleasant one and from the early days of the Mahāyāna to its later development in Japan as found in the Jōdo and Jōdo-Shin sects, it has

* These are the sins that will bring immediate retribution.

had a wide influence and gained everywhere many converts.

Āsvaghosha (馬鳴) in a chapter of his *Awakening of Faith in the Mahāyāna* (起信論) speaks of rebirth in the Western Paradise. Nāgārjuna (龍樹), the next great teacher, in the *Jūjūbībasha-ron* or *Dasabhūmivibhāṣā-Śāstra* (十住毘婆沙論) was the one to teach the two paths of difficulty (難行道) and ease (易行道). Vasubandhu (世親), the great Vasubandhu who left 1,000 written volumes of his pen and brain more definitely taught this Paradise doctrine, and his work, *Wōjōjōdoron* (往生淨土論), is considered with the before mentioned sutras the great authoritative works.

The modern Jōdo sect recognises eight patriarchs. The first is Āsvaghosha, the author of the *Awakening of Faith in the Mahāyāna*. Many sects claim him as their founder, so he has been called the father of Mahāyāna Buddhism. The second great teacher was Nāgārjuna, also revered by other sects, and following came in succession Vasubandhu, Bodhiruci (菩提留支), Donran (曇鸞), Dōshaku (道綽), Zendo (善導), and the last—and to the Japanese the greatest—is the Japanese teacher, Hōnen Shōnin (法然上人).

Buddhism had been introduced into China from India 67 A. D. In 252 A. D. Saṃghavarman (僧伽跋摩) translated into Chinese the *Larger Amitayus-sutra* on which the Jōdo sect bases its teachings. It is this sutra which is most important for presenting Amitābha and the Paradise doctrine. It is Zendo who was the greatest exponent of the Jōdo in China. Zendo is most interesting. His turning to the Amida teaching is striking. He had studied all the various teachings of all the sects, and he was troubled and confused. One day he went into the library of the monastery, and after praying for guidance, he chose some book which would be of help to him, he reached out his hand and took up the *Amitayus-dhyāna-sūtra* which tells of Amida and his mercies, and when Zendo read this, he was comforted and took heart again.

This led to further study of this teaching, and for some time he retired to a solitary place. Afterwards he studied with the patriarch Doshaku and emerged from his tutelage as a teacher of the salvation doctrine. It was Zendo who pushed the doctrine to its fullest, and unlike others recognised Amida only of all the Buddhas.

There are many interesting stories told of Zendo. His seems to have been a striking personality—he was a natural leader, and many were the devotees of his teaching. In China he is considered the greatest exponent of the Jōdo teaching. When we come to Japan and wish to trace the Jōdo way of life here, it is to another that we must look for leadership in the salvation doctrine, and that is to Hōnen Shōnin whose name in this country is always associated with the name of Jōdo, and with the thought of Amida and in the invocation of his blessed name. With him must be united the name of his illustrious pupil, Shinran Shōnin, the founder of the Jōdo-Shin sect, who carried the Jōdo teaching even further than his master Hōnen Shōnin.

However, before Hōnen the Sukhavāti or Paradise teaching had found its way to Japan. It was taught by the priests of other sects, especially by the Tendai priest Genshin (源信), 942-1017, who recommended the invocation of the name of Amitābha. Then in the period between 1087 and 1165 came the founding of the Yūdzu-nembutsu sect (融通念佛宗), established for the practise of the invocation of the Buddha's name, but still affiliated with the teachings of the older sects of Kegon (華嚴) and Tendai (天台). It was in 1175 that Hōnen began to preach the invocation of the Buddha's name, but before taking up his doctrine more particularly, let us see who this Hōnen was.

Hōnen was born in Mimasaka province in 1133 A. D., the son of Tokikuni Uruma (漆間時國), a descendant of a princely family connected with the Imperial court. His par-

ents were childless and wished very much for a son for whom they fervently prayed. At the time of his birth it is said that a purple cloud appeared in the sky, and two white banners alighted upon the branches of a *muku* tree, and after seven days they ascended to heaven. Thereafter, a number of miraculous things happened near his home, so that the people held the place in great reverence, and later built a temple in his honour. The child was called Seishi-maru (勢至丸) and it was said that even while a little one, he was remarkable and had a habit of sitting with his face towards the west. He studied Buddhism while still quite young, and was well spoken of by the learned priests of the Hosso, Sanron, Tendai, and Kegon sects. When he first went up to the great Tendai monastery, his superior wrote to the abbot, "I am sending you a miniature of Manjuśri." (Manjuśri called Monju in Japanese is the Bodhisattva who represents wisdom.)

Seishi-maru, or Genku (源空) as he was called then, was not satisfied among the learned priests with their profound studies. He was troubled about the way of attaining deliverance; he studied very hard hoping to find a solution to his difficulties. One day, while reading a commentary by Zendo on the *Amitāyur-dhyāna-sūtra*, he came upon this passage and his heart halted: "Only repeat the name of Amitābha with all your heart, whether walking or standing, whether sitting or lying; never cease the practise of it for a moment. This is the very work which unfailingly issues in salvation; for it is in accordance with the original vow of that Buddha." His mind opened and he felt that he understood the truth. He then and there abandoned preaching, all other teachings and every kind of religious practise, and began to invoke the name of Amitābha. He was then forty-three years old. From that time on, he devoted himself to the name of Amitābha, and urged the people to practise the *Nembutsu* (念佛) as the invocation is called in Japanese.

He had many followers and pupils, among them three emperors. His influence was very great, spreading all over the land. He lived in different places, teaching and explaining. He was called Hōnen Shōnin by order of the emperor. (Hōnen means "the truth as it is," and Shōnin a "superior man.") He founded the Jōdo sect of Japan which is still at this time one of the large and influential sects in Japanese Buddhism. Shinran Shōnin, the founder of the Jōdo-Shin sect, was his disciple.

How much Shinran thought of Hōnen may be seen from the following extracts from his Psalms :

"For from the strength of the wisdom of light, Hōnen, the Great Teacher, came into the world and hath taught the chosen doctrine of the Divine Promise, and he hath built Jōdo-Shinshu upon the rock.

"Though Zendo and Genshin, those great teachers, have well instructed us, yet had Hōnen Shōnin kept silence, wherewith should we know the holy teaching of Shin-shu, we who dwell in remote country and in an evil day?

"Throughout the long, long kalpas of my lives that are overpast could I never find the way of Deliverance, and if Hōnen Shōnin, the Great Teacher, had not arisen in this world, vainly had I spent the precious hours of my life.

"Before the eyes of men Hōnen Shōnin stood as the Bodhisattva of Wisdom, or, yet more, as the Blessed One again made flesh.

"A chosen vessel of the Blessed One that men might be saved, Hōnen Shōnin was manifested in the world, and he opened wide the gates of perfect wisdom, having instructed mankind in the Holy Faith.

"That Buddha, whose light is infinite, was made flesh in this world as Hōnen Shōnin, and when his merciful work was accomplished, he returned into the Land of Purity."

Let Hōnen speak for himself in regard to his view of

Jōdo. "Having a deep desire to obtain salvation, and with faith in the teaching of the various scriptures, I practised many forms of self-discipline. There are many doctrines in Buddhism, but they may all be summed up in these three disciplines: the Precepts, Meditation, and Wisdom, all of which are practised by the Followers of the Hinayana and the Mahāyana, and by those of the esoteric and the exoteric sects. But the fact is that I do not keep even the precepts, nor do I practise any one of the many forms of meditation. A certain priest has said that without the observance of the precepts, there is no such thing as the realisation of samadhi. Moreover the heart of the ordinary unenlightened man is always liable to change, due to his surroundings, like a monkey jumping from one branch to another. It is indeed in a state of confusion, easily moved and with difficulty controlled. In what way does correct and faultless knowledge arise? Without the sword of faultless knowledge, how can one get free from the chains of evil passions, from which arises evil conduct? And unless one get free from evil conduct and evil passions, how shall he obtain deliverance from the bondage of birth and death? Alas! What shall I do? The like of us are incompetent to practise the three disciplines: precepts, meditation, and knowledge. And so I inquired of a great many learned men and priests, whether there was any other way of salvation. At last I went into the library where all the scriptures were, all by myself, and with a heavy heart read them all through. I hit upon a passage in Zendo's commentary on the *Amitāyus-sutra*, which runs as follows: 'Only repeat the name of Amitābha with all your heart, whether walking or standing, whether sitting or lying; never cease the practise of it for a moment. This is the very work which unfailingly issues in salvation; for it is in accordance with the original vow of that Buddha.' On reading this I was impressed with the fact that even ignorant people like

myself, by reverent meditation on this passage, by an entire dependence on the truth in it, never forgetting the practise of repetition of the sacred name of Amitābha, may, with absolute certainty, lay the foundation for that karma which will issue in birth into the Land of Bliss. Not only was I led to believe in this teaching bequeathed by Zendo but also earnestly to follow the great vow of Amitābha.

"And so I, following the teaching of Zendo and in accordance with the advice of my predecessor, Genshin, repeated the *Nembutsu* over sixty thousand times every day, and I came nearer to the end of life I added ten thousand more and repeated it seventy thousand times a day.

"The reason why I founded the Jodo sect was that I might show the ordinary man how to be born in the Buddha's land of real compensation. According to the Tendai sect, the ordinary man may be born in the so-called Pure Land, but that land is conceived of as a very inferior place, and although the conception of it as held by the Hossō sect (法相宗) is indeed profound, still even they do not admit that the ordinary man can be born in the Pure Land. And all the sects, while differing in many points, agree that it is not possible for him to be born in the Buddha's land of real compensation: but, according to Zendo, this is possible and I believe in the truth of it... If I did not start a new sect, the truth that the common man may be born in the real Buddha's land will not be understood nor will the deep signification of Amitābha's original vow be realised."

Hōnen Shōnin died in 1212 A. D. at eighty years of age, and his last words were a passage from the *Amitāyur-dhyāna-sutra*. The light of Amitābha illumines the ten worlds, and all the sentient beings who call upon the sacred name, it protects and never forsakes them." (光明遍照十方世界念佛衆生攝取不捨)*

* The idea was once expressed by Hōnen in the following verse:

We must consider not only the character and personality of a man while he is living, but also the character of his followers. We know how wide was the influence of Hōnen, people from all classes of society and priests from all sects listened to him, and at his death he left a large number of disciples to continue the teaching of his doctrine.

The Jōdo sect consists of two main branches, the Chinzei (鎮西) and the Seizan (西山). The powerful Jōdo-Shin sect founded by his spiritual pupil, Shinran Shonin, must be considered as deriving its early inspiration from Hōnen.

In regard to Hōnen's teaching, we have already seen from the quotations from his own words what the main points are. We know that for him the study of metaphysics, philosophy, and doctrinal differences are not necessary for salvation. All that is necessary is the continual invocation of the Buddha's name, "Adoration to the Eternal Buddha. *Namu-amida-butsu.*" By continually remembering the Buddha and calling on his name, the devotee will be born in the Western Paradise, the Pure Land of the Lord of Life and Light. To be born there on the part of the believer, there must be absolute trust in the all-saving power of Amida.

We will consider the Jōdo teaching a little more fully. As mentioned before, the sect teaches that ten Kalpas ago, Amitābha then called Dharmākara heard Lokeśvara Buddha preaching the Dharma. He himself wished to reach the highest and truest way, and he gave up his family and kingly life and became a religious recluse under the name of Hōzō-Bosatsu or Dharmākara-Bodhisattva. Looking upon the beings in the three worlds, he took pity upon them and wished to save them, and then he made his forty-eight vows,

"While there is no hamlet
Where the gleam of the moon
Reaches not,
It abides only in the heart
Of the one who gazes upon it."

as recorded in the *Larger Sukhāvati Sūtra*. The vows are all to the effect that the Buddha will give up obtaining the highest perfect knowledge, i. e. Nirvana, unless all beings in all the worlds are able to be happy, to attain wisdom, and to know of him and his mercy and his vows to save them.

It is in remembrance of these vows of Amitābha that the worshippers repeat the invocation. The Jōdo teaches that the most important thing for the Buddhist is faith or belief. This is called *anjin* (安心) or settling of the mind. We must first of all believe or have faith in Amida and his Pure Land. *Anjin* is of two kinds, the general feeling or wish to believe, called *So-no-anjin* (總安心), where the mind desires to be born in the Pure Land and dislikes to live in this world of difficulties. But this is not enough for one's religious life. So particular or *Betsu-no-anjin* (別安心) partakes of three characteristics: first, *Shijō-shin* (至誠心), sincerity. The devotee must be sincere or he cannot see Amida. Of what use is it to worship the Buddha and to repeat the Buddha's name with an impure mind? There must then be *Jinshin* (深心) or devotion, and there must also be *Ekō-hotsugwan-shin* (廻向發願心), or the mind which wishes to transform its meritorious acts into births in the Pure Land. Briefly, *Anjin* is the way of putting complete faith in the Buddha. As Zendo stated it, "Any one who is endowed with these minds is sure to be born in the Pure Land, while if one is wanting in any one of them he will fail to be born there." The devotee of Jōdo must believe in Amida, the Buddha, with these three minds or mental outlooks.

Now as to practise, *Kigo* (起業, starting practise). 1. Recitation of the three sutras, the *Larger and Smaller Sukhāvativyūha*, and the *Amitāyur-dhyāna*; 2. Meditation upon the Pure Land; 3. Worship of Amida only; 4. Invocation of his name only; and 5. Making offerings to

Amida only. It is the fourth practise on which the greatest stress is laid and which is the direct cause of rebirth into the Pure Land. This is the most important practise, everything else is entirely secondary to it.

Kigo is the starting practise and *Sago* (作業) is the performing practise: 1. Respect and honour to Amida, Kwannon (Avalokiteśvara), and Seishi (Mahāsthāma), and other saints, contemplation of Paradise, and praise of the sutras; 2. Single-heartedness, not allowing one's thought to be mixed with the teachings or practises of other sects; 3. Constant practise, not to waste time; and 4. Perseverance in practise and enthusiastic ardent practise.

As Hōnen says, "You should make the *Nembutsu* the business of your life." Is this not another way of practising the presence of God, for surely to him who practises the *Nembutsu* as the true believer should, Amida will reveal himself to his devotee. However, all this practise is not the essential part of the Jōdo doctrine. The whole kernel of the doctrine is to repeat the Buddha's name with a pure and believing heart. In the "Ichimai-Kishōmon (一枚起請文)," Hōnen says.

"By *nembutsu* I do not mean such practise of meditation on the Buddha as referred to by the wise men of China and Japan, nor is it the invocation of the Buddha's name, which is practised as the result of study and understanding as to the meaning of the *nembutsu*. It is just to say 'Namu-amida-butsu' without doubting that this will insure the birth of the believer in the Land of Bliss. Just this, and no other considerations are required. Mention is often made of the three states of mind (*sanshin*) and the four exercises (*shishu no sago*), but these are all included in the belief that a birth in the Pure Land is most conclusively assured by the 'Namu-amida-butsu.' If one imagines something more than this, one will be excluded from the blessings of the two Holy Ones and left out of the Original Vow. Those who believe

in the *nembutsu*, however learned they may be in all the teachings [of Shakyamuni], shall behave themselves like an ignoramus who knows nothing, or like a simple-minded woman-devotee; avoid pedantry, and invoke the Buddha's name with singleness of thought."

So it is seen that *anjin*, *kigo*, and *sago* are all contained in the *Nembutsu*. The followers of Jōdo need nothing else.

What are the benefits to be gained by the practise of the *Nembutsu*? The great benefit is of course that the devotee who repeats it with a pure and sincere heart is born in the Land of Purity and Bliss. Then too the good qualities of Amitābha are all contained in the invocation and through the invocation may be participated in. A further benefit is that this is the easiest way.

The invocation is to be practised every day as often as possible, besides there should be special times of practise set aside, abstaining from animal food and with thought directed towards the west. Above all, the invocation should be practised at the hour of death, for this will ensure rebirth in the Pure Land. Therefore, the Buddha's name should be repeated with the whole heart and be assured it will be heard by him to whom it is directed—the Lord Buddha Amitābha of Infinite Life and Light.

In the *Sukhāvati-vyūha Sutra* there are full descriptions of the Pure Land, Amida's World of Bliss: "The world called Sukhāvati belonging to that Bhagavat Amitābha is prosperous, rich, good to live in, fertile, lovely, and filled with many gods and men The world Sukhāvati is fragrant with several sweet-smelling scents, rich in manifold flowers and fruits, adorned with gem trees, and frequented by tribes of manifold sweet-voiced birds, which have been made by the Tathāgata on purpose

"There are lotus flowers there, half a *yojana* in circumference. There are others, one *yojana* in circumference; and

others, two, three, four, or five *yojanas* in circumference. And from each gem-lotus there proceed thirty-six hundred thousand *kotis* of rays of light. And from each ray of light there proceed thirty-six hundred thousand *kotis* of Buddhas, with bodies of golden colour, possessed of the thirty-two marks of great men, who go and teach the Law to beings in the immeasurable and innumerable worlds in the eastern quarter. Thus also in the southern, western, and northern quarters, above and below, in the cardinal and intermediate points, they go their way to the immeasurable worlds and teach the Law to beings in the whole world.

"In that world of *Sukhāvati*, there flow different kinds of rivers; there are great rivers there, one *yojana* in breadth; there are rivers up to twenty, thirty, forty, fifty *yojanas* in depth. All these rivers are delightful, carrying water of different sweet odour, carrying bunches of flowers adorned with various gems resounding with sweet voices. And there proceeds from an instrument which consists of hundred thousand *kotis* of parts, which embodies heavenly music and is played by clever people, the same delightful sound which proceeds from those great rivers, the sound which is deep, unknown, incomprehensible, clear, pleasant to the ear, touching the heart, beloved, sweet, delightful, never tiring, never disagreeable, pleasant to hear, as if it always said, Non-eternal, peaceful, unreal. Such a sound comes to be heard by these beings.

"And again, the borders of these great rivers on both sides are filled with jewel trees of various scents, from which bunches of flowers, leaves, and branches of all kinds hang down. And if the beings, who are on the borders of those rivers, wish to enjoy sport full of heavenly delights, the water rises to the ankle only after they have stepped into the rivers, if they wish it to be so; or if they wish it, the water rises to their knees, to their hips, to their sides, and to their ears. And heavenly pleasures arise. Again if the beings then wish

the water to be cold, it is cold; if they wish it to be hot, it is hot; if they wish it to be hot and cold, it is hot and cold, according to their pleasure.

“And there is nowhere in that Sukhāvati world any sound of sin, obstacle, misfortune, distress, and destruction; there is nowhere any sound of pain, even the sound of perceiving what is neither pain nor pleasure is not there, how much less the sound of pain. For that reason, that world is called Sukhāvati, shortly, but, not in full. For the whole kalpa will come to an end, while the different causes of the pleasure of the world Sukhāvati are being praised, and even then the end of those causes of happiness could not be reached.

“And again, the beings who have been and will be born in that world Sukhāvati, will be endowed with such colour, strength, vigour, height and breadth, dominion, accumulation of virtue; with such enjoyments of dress, ornaments, gardens, palaces, and pavilions; and such enjoyments of touch, taste, smell, and sound; in fact with all enjoyments and pleasures, exactly like the Paranirmitavasavartin gods.

“And again, in that world Sukhāvati, beings do not take food consisting of gross materials of gravy or molasses; but whatever food they desire, such food they perceive, as if it were taken, and become delightful in body and mind. Yet they need not put it into their mouth.

“And if, after they are satisfied, they wish different kinds of perfumes, then with these very heavenly kinds of perfumes the whole Buddha country is scented. And whosoever wishes to perceive there such perfume, every perfume of every scent of the Gandharvarāja does always reach his nose....

“And again, in that Buddha country whatever beings have been born, and are being born, and will be born, are always constant in absolute truth till they have reached Nirvana. And why is that? Because there is no room or mention

there of the other two divisions, such as beings not constant or constant in falsehood.

“And again, in the ten quarters, and in each of them, in all the Buddha countries equal in number to the sand of the Ganga, the blessed Buddhas equal in number to the sand of the Ganga, glorify the name of the blessed Amitābha, the Tathāgata, they preach his fame, they proclaim his glory, they extol his virtue. And why? Because all beings who hear the name of the blessed Amitābha, and having heard it, raise their thought with joyful longing, even for once only, will not turn away again from the highest perfect knowledge.

“And again, those beings who meditate on the Tathāgata by giving him the ten thoughts, and who will direct their desire towards that Buddha country, and who will feel satisfaction when the profound doctrines are being preached, and who will not fall off, not despair, not fail, but will meditate on that Tathāgata, if it were by one thought only, and will direct their desire towards that Buddha country, they also will see the Tathāgata Amitābha, while they are in a dream, they will be born in the world Sukhāvati, and will never turn away from the highest perfect knowledge.

“And, after thus seeing the cause and effect, the Tathāgatas of the ten quarters, in immeasurable and innumerable worlds, glorify the name of the Tathāgata Amitābha, preach his fame and proclaim his praise. And again in that Buddha country, Bodhisattvas equal in number to the sands of the Ganga approach from the ten quarters, and in each quarter towards that Tathāgata Amitābha, in order to see him, to bow before him, to worship him, to consult him, and likewise in order to see that company of Bodhisattvas, and the different kinds of perfection in the multitude of ornaments and excellences belonging to that Buddha country.”

As we shall see later, some believers take this description literally and believe in the joys and bliss of a real paradise,

but there are others who explain it as wholly symbolical and transcendental.

It is necessary now to consider some of the chief differences between the Jōdo teachings and other Amida sects, especially the Shin. We have seen that the great Jōdo teachers have laid the greatest stress upon faith in Amida, and the repetition of his name, but they do not ignore karma, the merit of good works. But the Shin insists that good works are done as acts of gratitude to the Buddha and are not necessary to entrance to the Pure Land, for even the sinful can enter if their faith in Amida is sufficient. The heart of Faith is the one necessary condition. The Jōdo teaches that at the hour of death Amida with his retinue of Bodhisattvas will come to conduct the faithful believer to the Pure Land. But the Shin believes that the coming of Amida is now. As soon as one believes in Amida, he at once enters into his care and protection and is saved. So salvation begins already in this world according to the Shin and is not a matter of the after-death life as it is in the Jōdo. There is a custom observed in the Jōdo sect in connection with the death of a believer. A picture of Amida is hung up on the wall near the dying person and a cord fastened to the picture is also fastened to the wrist of a dying one. This symbolises the rope, the great Vow which Amida throws to this life of trouble, by which the true believer grasping it in faith may be drawn out into peace and joy.

The Jōdo recognises not only Amida Buddha whom it considers supreme, but other Buddhas like Kwannon (Avalokiteśvara), Seishi (Mahāsthāma), Monju (Mañjuśrī), and Śakyamuni, the human Buddha who revealed the teaching. The Jōdo teaches that Amitabha is the compassionate saviour on whom we should depend for birth into Paradise, but it realises that however noble and grand were the vows of Amitabha, if it had not been for the revelation by Śakyamuni,

the world would never have known of them. Therefore, this sect is known as a *Ni-son Ikkō*, (二尊一教) one religion with two divinities, because it gives worship and reverence to Śakyamuni as well as to Amida. In this respect it differs from the Shin sect which allows worship to Amida alone. In the Jōdo petitions for temporal blessings are offered to Amida, but in the Shin these are offered for salvation only. Another difference is that in the Jōdo there are acts of religious devotion, but in the Shin there is nothing but the invocation of the Buddha's name. The Jōdo makes a strong distinction like the older sects between laity and priesthood, but the Shin makes no difference and the Shin priests marry and live actively in the world like ordinary men. The Jōdo accepts women in the order as nuns, but in the Shin they are supposed to lead the regular family life.

There are two other sects in Japan besides Jōdo and Shin, which practise the invocation. They are small sects but still living, each with an interesting history. These are the Yūdzu-nembutsu sect (融通念佛宗) founded by Ryōnin (良忍), 1072-1132, the oldest of the Amida sects in Japan, and the Jishu (時宗) founded by Ippen Shōnin (一遍上人), 1239-1289. We cannot speak of these in detail here. The Jōdo and the Shin remain the great exponents of the Amida teaching.

Now when all is said, after all who or what is Amida?

In the Shingon sect, Amida is but one of the five great Buddhas: Vairocana, Akshobya, Ratnasambhava, Amitabha, and Amoghasiddhi (or Śakyamuni). As Amida presides over the western quarter or Paradise, the other Buddhas each presides over a paradise, for example, Ratnasambhava is the Buddha of the eastern quarter or perfect world. But in the Jōdo as we know, Amida and not Vairocana is the supreme Buddha; to Jōdo believers, Amida is the father of all the worlds and of all beings: he is love, wisdom, and power, above all mercy. Amida is the one Buddha, others are only partial

manifestations. He is "the one altogether lovely", the one alone deserving worship and adoration.

Has Amida personality according to the orthodox Christian view? Popularly he has, and the ordinary believers in Amida and his Paradise without doubt believe in a personal Buddha Amida and a real Pure Land, but if you ask some Buddhist philosopher of the Amida sects, he may tell you that Amida is the principle of wisdom and mercy and his Paradise the symbol of Nirvana. Here we come very close to Indian philosophy and also to certain conceptions in the development of Christianity as, for example, Christian Science which teaches that God is not a person but a principle. Mrs Eddy, the founder of Christian Science, says: "God is life, truth, love. Spirit is divine principle. No form is adequate to represent infinite Love. Infinite mind cannot be limited to a form, or it would lose its infinite character."

A modern Buddhist writer, Sōgaku Shaku, has written: "In Amida Buddha we have the ideal counterpart of the historic Gautama Buddha, who is regarded as dwelling in Sukhāvati, the Land of Bliss, but represents nothing more than Infinite Light dwelling in the heart of man, which, if followed, will lead to the blissful port of Nirvana. The nature of this Western Paradise is our normal nature, confirmed, pure, and at rest, our life of good and bad, right and wrong, love and hatred, while the qualities of this Paradise are those of zeal, wisdom, reflection, investigation, joy, peace, and serenity. In the trees which are tall and straight, we have the virtues symbolised; hatred, jealousy, envy, and ignorance are replaced by the cultivation of purity, calmness, bliss, wisdom, and understanding; while the music that sounds throughout the Paradise, so full of sweetness and harmony, is produced by love and purity. Our minds opening to the higher consciousness, intelligence, and right understanding, are symbolised by different fragrant flowers and as our minds

become changed and renovated and our lives in consequence become sympathetic, kind, self-controlled, we become the birds carrying hope and peace to all around us; and in the Buddha Amida, the Buddha of eternal light, we see our minds clear and enlightened, shining in all directions, for where the Buddha Amida shines all shadows flee....Amida is the totality of all those laws which pervade the facts of life, and whose living recognition constitutes enlightenment. Amida is the most comprehensive name with which the Buddhist sums up his understanding and also his feeling about the universe."

According to Buddhist philosophy, the Buddha has three bodies: 1. Dharmakāya, the Body of the Law, Perfect Wisdom, Enlightenment, Nirvana; 2. Sambhogakāya, Body of Enjoyment, in which the Dharmakāya manifests as a Buddha or Budhisattva; 3. Nirmānakāya, the Body Human. According to this conception, Gautama Śākyamuni is the Nirmānakāya Buddha. Amida as popularly conceived of as a personal God is the Sambhogakāya. When regarded in a more philosophical way as the Infinite, Absolute, resting in Nirvana, then we have the Dharmakāya Buddha. This philosophy of the three bodies of the Buddha is a very interesting part of Mahāyāna philosophy, and is just touched upon here to show that Amida may be accommodated to different minds. In Hinayāna Buddhism, we find all the stress laid upon the human Buddha who walked upon this earth as Gautama. In the Amida sects, as popularly believed in, we find the personal God as in Christianity, the God who is love and mercy, who hears our prayers and takes us to heaven. In other Mahāyāna sects, among which we must include the more philosophically minded even of the Amida sects, we find the conception of the Absolute, the Buddha who is beyond description and attributes, in fact Nirvana itself.

This has brought us to philosophical Buddhism which is not really a part of the present paper, which has aimed

merely to give a presentation of the Jōdo ideal of life as taught by Hōnen Shōnin and generally believed in by his followers.

If any one wishes to know who and what Amida really is, let him invoke his name in perfect faith and sincerity, and the secret will be revealed. *Namu-amida-butsu!*

BEATRICE LANE SUZUKI

THE WAY TO THE LAND OF BLISS

IN my previous article on "Amida as Saviour of the Soul," I elucidated the idea of Amida in which the True Sect can find its only reason of existence, and we know now that there are two aspects in the conception of Amida as a Saviour: first, Amida as the Buddha of Eternal Light and Infinite Life who manifests himself in the Land of Bliss, knowing only of infinite love for all sentient beings; and secondly, he is the absolute truth itself transcending time and space. Now the question is "Through what power shall we be allowed to be born in the Pure Land?"

Amida's way of salvation may be compared to a bridge thrown across the sea of birth and death, connecting the defiled world where prevails the law of causation, and the Land of Bliss where there are no impurities. How is this bridge built, and how can we cross the sea by this bridge? Just as things we think or do, can be expressed by words, so the way or bridge of salvation can be also expressed by words. What are then the words of the saviour of our souls? Among his many vows we find the following most emphatically asserted: "O Bhagavat, if immeasurable and innumerable blessed Buddhas in innumerable Buddha-countries do not glorify my name, after I have obtained the Bodhi (knowledge), if they do not preach my fame and proclaim my praise, and utter it together, then may I not obtain the highest perfect knowledge."

This means that the name of Amida is to be glorified by all the Buddhas of the past, present, and future in the ten quarters, and that in this name is embodied Amida's will to save us, who says to us, "Trust in me, for I will surely

save you from ignorance and suffering." And it is this word of his that awakens in our hearts a firm belief that there is a saviour full of love and wisdom, and thereby we have the bridge of salvation connecting the Pure Land and this world of ours.

Our great worry in this world is that we are always unable to realise our own wishes. We may entertain various desires, but they soon vanish one after another without being realised; for they are nothing but temptations and caprices, and are not deeply rooted in our minds, they are not supported by a power whereby they may become actualities. So long as they have no such power within themselves, they are empty and selfish. But the great desire of our Saviour to save us is not such a worldly desire as ours are, but it rises from the absolute truth itself, and is that truth; it has the power to realise itself, and it is that very power. When his name glorified by all the Buddhas reaches us, that is, when we understand its real signification and believe in his power to save us, it opens our hearts to the truth and power of the Buddha, and at the same moment we get united to the power and truth which is embodied in his name symbolising the Infinite Life and the Eternal Light. As this act contains in itself everything good and meritorious, it is called the "great deed." Hence Shinran's glorification of the name of the Buddha, "All the roots of goodness and all the stock of merit are gathered up in his name, which is called the Ocean of Treasure because it is one in substance with the ultimate reason of being."

When we hear his name and understand the signification of the name of Amida, his own merits become our own and we invoke his name, saying, "*Namu-amida-butsu*". This is a pure act of thanksgiving and the "great deed" coming straight out of our inmost being. Says Shinran, "To recite the holy name of the Buddha of Infinite Light—this is the

great deed." The Saviour is thus said to have accomplished his work when his name is praised and glorified.

We generally think that true enlightenment is to be attained through our own understanding and endeavour, and wonder how Amida's name alone could lead us to a real emancipation. When and how are we able to hear his name and understand its signification? So long as we are not awakened to the true meaning of our inner life, we are unable to understand his voice of salvation. It is only when we examine ourselves inwardly and search deeply into our hearts that we grow conscious of our real nature, ignorant, with no wisdom in it, sinful, and filled with evil desires. However noble, honorable, or beautiful a deed may appear to us, it has no power in itself to lead us to a true enlightenment, inasmuch as it is not rooted in the love of Amida. And this love of Amida can be received only by those who surrender themselves, with all their ignorance and sinfulness, absolutely into the saving hands of an absolute being, that is, of Amida Buddha. This absolute surrender is signified when the name of Amida is invoked. We then pass from a world of disease, old age, and death to the enjoyment of an everlasting life in the Land of Bliss. The happy peaceful state of mind thus gained is an expression in us of Amida's overflowing love. We read in *The Letters of Rennyo* (蓮如) who was one of the great teachers of the Shin sect, "The ultimate signification of all the Buddhist scriptures is found only in the *Namu-amida-butsu*."

What is then the meaning of "*Namu-amida-butsu*"? as an expression of faith *Namu* means "to give up oneself," "to take refuge in," that is, "to believe in." *Amida-butsu* is the name of the Saviour, Lord of Eternal Light and Life. The phrase thus expresses the inseparable relationship existing between the Saviour and the saved. When it is uttered from one's inmost heart and being, there takes place the fact of

salvation, the ignorant and sinful are no more, but there reigns Amida alone with his infinite love and wisdom. Through this mysterious communion all the learned doctrines and all the elaborate systems of philosophy vanish into nothing. Therefore, says Donran (曇鸞) "The '*Namu-amida-butsu*' destroys every trace of ignorance harboured by all beings and satisfies every aspiration felt by all beings."

Amida's way of salvation is thus wonderfully simple. The meaning of salvation is in the *Namu-amida-butsu*, the fact of salvation also lies in the *Namu-amida-butsu*. When the meaning is understood, the whole teaching of the Shin sect unfolds itself, and when the fact is realised, one abides in faith and leads a life of faith. Let the name of Amida be widely proclaimed, and the mission of Shinran is fulfilled

SHUGAKU YAMABE

SOME ASPECTS OF ZEN BUDDHISM*

“WHAT is Zen?” This is the question I am frequently asked both by foreigners and Japanese. But it is one of the most difficult questions to answer, I mean, to the satisfaction of the inquirer; for Zen refuses even tentatively to be defined in any manner. The best way to understand it will be of course to study and practise it at least for some years. Therefore, even after the reader has carefully gone over my article, he may still be at sea as to the real significance of Zen. It is, in fact, in the very nature of Zen that it evades all definition and explanation, that is to say, Zen cannot be converted into ideas, it can never be described in logical terms. For this reason, the Zen masters declare that it is “independent of letters,” being “a special transmission outside the orthodox teachings.” But the purpose of this article is not just to demonstrate that Zen is an unintelligible thing and there is no use of attempting to discourse about it. My object, on the contrary, is to make it clear to the fullest extent of my ability, however imperfect and inadequate that may be.

I

As I conceive it, Zen is the ultimate of all philosophy and religion. Every intellectual effort must culminate in it if it is to bear any practical fruit. Every religious aspiration must end in it if it has to prove at all efficiently workable in our active life. Zen is not necessarily an offshoot of Buddhist philosophy alone. For I find it in Christianity,

* A part of this paper was read some time ago before The Asiatic Society of Japan, Tokyo.

Mahommedanism, in Taoism, and even in Confucianism. What makes them vital keeping up their usefulness and efficiency is due to the presence of the Zen element in them. Mere scholasticism or mere sacerdotalism will never do. Religion requires something more, something more energising and capable of doing work. The intellect is useful in its place, but when it tries to cover the whole field of religion it dries up the source of life. The feeling or mere faith is so blind and will grasp anything that may come across and hold to it as the final reality. Fanaticism is vital enough as far as its explosiveness is concerned, but this is not a true religion, and its practical sequence is the destruction of the whole system, not to speak of the fate of its own being. Zen is what makes the religious feeling run through its legitimate channel and what gives life to the intellect.

Zen does this by giving one a new point of view of looking at things, a new way of appreciating the beauty of life and the world, by discovering a new source of energy in the inmost recess of consciousness, and by bestowing on one a feeling of completeness and sufficiency. That is to say, Zen works miracles by overhauling the whole system of one's inner life and opening up a world hitherto entirely undreamt of. This may be called a resurrection. And Zen tends to emphasise the speculative element, though confessedly it opposes this, more than anything else in the whole process of the spiritual revolution, and in this respect Zen is truly Buddhist.

According to its philosophy, we are too much of a slave to the conventional way of thinking, which is dualistic through and through. No "interpenetration" is allowed, there takes place no fusing of opposites in our everyday logic. What belongs to God is not of this world, and what is of this world is incompatible with God. Black is not white and white is not black. Tiger is tiger, and cat is cat, and they will never

be one. Water flows, a mountain towers. This is the way things or ideas go in this universe of the senses and syllogisms. Zen, however, upsets this scheme of thought and substitutes a new one in which there exists no logic, no dualistic arrangement of ideas. We believe in dualism chiefly because of our traditional training. Whether ideas really correspond to facts is another matter requiring a special investigation. Ordinarily, we do not inquire into the matter, we just accept what is instilled into our minds; for to accept is more convenient and practical, and life is to a certain extent, though not in reality, made thereby easier. But time comes when traditional logic no more holds true, for we begin to feel contradictions and splits and in consequence spiritual anguish. We lose trustful repose which we experienced when we blindly followed the traditional ways of thinking. Eckhart says that we are all seeking repose whether consciously or not, just as the stone cannot cease moving until it touches the earth. Evidently, the repose we seemed to enjoy before we were awakened to the contradictions involved in our logic, was not the real one, the stone has kept moving down towards the ground. Where then is the ground of non-dualism on which the soul can be tranquil and blessed? To quote Eckhart again, "Simple people conceive that we are to see God as if He stood on that side and we on this. It is not so; God and I are one in the act of my perceiving Him." In this absolute oneness of things Zen establishes the foundations of its philosophy.

The idea of absolute oneness is not the exclusive possession of Zen, there are other religions and philosophies that preach the same doctrine. If Zen, like other monisms or theisms, merely laid down this principle and did not have anything specifically to be known as Zen, it would have long ceased to exist as such. But there is in Zen something unique which makes up its life and justifies its claim to be the most precious heritage of Eastern culture. The following

"mondo" (literally, questioning and answering) will give us a glimpse into the ways of Zen. A monk asked Jōshu (趙州從諗, 778-897), one of the greatest masters in China, "What is one word [of the ultimate reason]?" Instead of giving him any specific answer, he made the simple response, "Yes." The monk asked for a second time, and this was the master's answer, "I am not deaf." See how irrelevantly (shall I say?) the all-important problem of absolute oneness or of the ultimate reason is treated here! But this is characteristic of Zen, this is where Zen transcends logic and overrides the tyranny and misrepresentation of ideas. As I said before, Zen mistrusts the intellect, does not rely upon traditional and dualistic methods of reasoning, and handles problems after its own original manners.

To cite another instance before going farther into the subject. The same old Jōshu was asked another time, "One light divides itself into hundreds of thousands of lights; may I ask where this one light originates?" This question, like the last mentioned, is one of the deepest and most baffling problems of philosophy. But the old master did not waste much time in answering the question, nor did he resort to any wordy discussion. He simply threw off one of his shoes without a remark. Is this not extraordinary? What does he mean after all? To understand all this, it is necessary that we should acquire a third eye, so to speak, and learn to look at things from a new point of view.

How is this new way of looking at things illustrated by the Zen masters? As you may expect, their ways are very singular and incomprehensible by the uninitiated. I have tried to describe these ways under the following headings: 1. Paradoxes, 2. Opposites negated, 3. Contradictions, 4. Affirmations, 5. Repetitions, and 6. Actions. This is of course no thorough-going classification of the Zen methods as recorded in its literature, is not even an attempt at it, mere random

groupings for the illustration of the present discourse, and only some characteristic features of Zen are here to be delineated. Nothing exhaustive is even provisionally planned.

II

It is well known that all mystics are fond of paradoxes to expound their views. For instance, a Christian mystic may say: "God is real, yet he is nothing, infinite emptiness; he is at once all-being and no-being. The divine kingdom is real and objective; and at the same time it is within myself—I myself am heaven and hell." Eckhart's "Divine Darkness" or "Immovable Mover" is another example. I believe we can casually pick up any such statements in mystic literature. And Zen is no exception. But in Zen this way of expressing its truth is carried on almost recklessly. To give just a few cases, declares Fudaishi (傅大士, 497-569):

"Empty-handed I am, and behold the spade handle is in the hands;

"I walk on foot, and yet on the back of an ox I am riding;

"When I pass over the bridge,

"Lo, the water floweth not, but the bridge doth flow."

This sounds altogether out of reason, but in fact Zen is full of such irrationalities. "The flower is not red, nor is the willow green"—is one of the best known utterances of Zen, and is regarded as the same as its affirmative—"the flower is red and the willow is green." To put it in logical form, it will run thus: "A" is "A" and at the same time "not-A." I am I and yet you are I. An Indian philosopher asserts that "Tat twam asi"—Thou art it. If so, heaven is hell and God is Devil. To pious orthodox Christians, what a shocking doctrine this Zen is! When Mr Chang drinks, Mr Li grows tipsy. The silent-thundering Vimalakirti (維摩) confessed that he was sick because all his fellow-beings were sick. All wise and loving souls must be said to be the embodiments of the Great Paradox of the universe. I am

digressing. What I wanted to say was that Zen is more daring in its paradoxes than other mystical teachings. The latter are more or less confined to general statements concerning life or God or the world, but Zen enters into every detail of our daily life. It has no hesitation in flatly denying all our most familiar facts of experience. "I am talking here and yet I have not uttered a word. You are perhaps listening to me and yet there is not a person in this room. I am utterly blind and deaf, but every colour is recognised and every sound discerned. This is my manuscript prepared for the occasion, but I have not been doing anything of the sort during these past weeks." The Zen masters will go on like this indefinitely. Basho (芭蕉), a Korean monk of the ninth century, once delivered a famous sermon which ran thus: "If you have a staff (*shujō* 拄杖), I will give you one; if you have not, I will take it away from you."

When Jōshu, the great Zen master of whom mention was made repeatedly, was asked what he would give when a poverty-stricken fellow should come to him, he replied, "What is wanting in him?" When he was asked on another occasion, "When a man comes to you with nothing, what would you advise?" his immediate response was, "Cast it away!" Let me ask, when he has nothing, what will he cast? When a man is poor, can he be said to be sufficient unto himself? Is he not in need of everything? Whatever deep meaning there may be in these answers of Jōshu, the paradoxes are sometimes quite puzzling and baffle our logically-trained intellect. "Carry away the farmer's oxen, make off with the hungry man's food," is a favorite phrase with the Zen masters who think we can thus best cultivate our spiritual farm and fill up the soul hungry for the substance of things.

It is related that Okubo Shibutsu, famous for painting bamboo, was requested to execute a kakemono representing

a bamboo forest. Consenting, he painted with all his known skill a picture in which the entire bamboo grove was in red. The patron upon its receipt marvelled at the extraordinary skill with which the painting had been executed, and, repairing to the artist's residence, he said: "Master, I have come to thank you for the picture; but, excuse me, you have painted the bamboo red." "Well," cried the master, "in what colour would you desire it?" "In black, of course," replied the patron. "And who," answered the artist, "ever saw a black-leaved bamboo?" When one is so used to a certain way of looking at things, one finds it so full of difficulties to veer round and start on a new line of procedure. The true colour of the bamboo is perhaps neither red nor black nor green nor any colour known to us. Perhaps it is red, perhaps it is black just as well. Who knows? The imagined paradoxes are really no paradoxes.

III

The next form of Zen expression is to deny the opposites, somewhat corresponding to the mystic "Via Negativa." The point is not to be "caught" in any of the four propositions: 1. "It is A"; 2. "It is not A"; 3. "It is both A and not-A"; and 4. "It is neither A nor not-A." When we make a negation or assertion, we are sure to get into one of these formulas. As long as the intellect is to move along the ordinary dualistic groove, this is unavoidable. It is in the nature of our logic that any statement we can make is to be so expressed. But Zen thinks that the truth can be reached only by transcending the logical conditions, for the idea of absolute oneness tips one way or another when it is either asserted or negated. To escape this dilemma seems an utter impossibility, but no such arguments will ever avail with the Zen masters who insist on the impossibility to be achieved. Let us see how they do it.

The masters generally go around with a kind of a short stick known as a *shippe* (竹篋), or at least they did so in old China. It does not matter whether it is a *shippe* or not, anything in fact will answer our purpose. Shuzan (首山省念), a noted Zen priest of the tenth century, held out his stick and said to a group of his disciples; "Call not it a *shippe*; if you do you assert. Nor do you deny its being a *shippe*; if you do, you negate. Apart from affirmation and negation, speak, speak!" The idea is to get our heads free from dualistic tangles and philosophic subtlety. A monk came out of the rank, took the *shippe* away from the master, and threw it down on the floor. Is this the answer? Is this the way to respond to the master's request to speak? Nothing is stereotyped in Zen, and somebody else may meet the requirement in quite a different way. This is where Zen is original.

When the ownership of a kitten was disputed between two parties of monks, the Master Nansen (南泉普願, 749-835) came out, took hold of the animal, and said to them, "If you could say a word, this would be saved; if not, it would be slain." By "a word" of course he meant one which transcended both negation and affirmation. No one made a response, whereupon the master slew the poor creature. Nansen looks like a hard-hearted Buddhist, but his point is: To say it is, involves us in a dilemma; to say it is not, puts us in the same predicament. To attain to the truth, this dualism must be avoided. How do you avoid it? It may not only be the loss of the life of a kitten, but the loss of your own soul. Hence Nansen's drastic procedure. Later, in the evening, Jōshu who was one of his disciples came back when the master told him of the incident of the day. Jōshu took off one of his straw sandals and putting it over his head began to depart. Upon this, said the master, "What a pity you were not with us today, who could have saved the kitten!" This strange behaviour, however, was Jōshu's way of affirming

the truth transcending the dualism of "to be" and "not to be." What will be ours?

While Kyōzan (仰山慧寂, 804-890) was residing at To-hei (韶州東平山), his master, Isan (溈山靈祐, 771-853),—both of whom were noted Zen masters of the T'ang dynasty—sent him a mirror accompanied with a letter. Kyōzan held forth the mirror before a congregation of monks and said, "O monk! Isan has sent here a mirror. Is this Isan's mirror or my own? If you say it is Isan's, how is it that the mirror is in my own hands! If you say it is my own, has it not come from Isan? If you make a proper statement, it will be retained here. If you cannot, it will be smashed in pieces." He said this for three times but nobody made even an attempt to answer. The mirror was then smashed. This was somewhat like the case of Nansen's kitten. In both cases the monks failed to save the innocent victim or the precious treasure, simply because their minds were not yet free from intellectualism and were unable to break through the entanglements purposely set up by Nansen and Kyōzan. The Zen method of training its followers thus appears so altogether out of reason and unnecessarily inhuman. But the masters' eyes are always upon the truth absolute and yet attainable in this world of particulars. If this can be gained, what does it matter whether a thing known as precious be broken or an animal be sacrificed? Is not the recovering of the soul more important than the loss of a kingdom?

Kyōgen (香嚴), a disciple of Isan, with whom we got acquainted elsewhere, said in one of his sermons: "It is like a man over a precipice one thousand feet high, he is hanging himself there with a branch of a tree between his teeth, the feet are off the ground, and his hands are not taking hold of anything. Suppose another man coming to him propose a question, 'What is the meaning of the First Patriarch coming over here from the west?' If this man should open

the mouth to answer, he is sure to fall and lose his life ; but if he would make no answer, he must be said to ignore the inquirer. At this critical moment what should he do ? ” This is putting the negation of opposites in a most graphically illustrative manner. The man over the precipice is caught in the dilemma of life and death, and there can be no logical quibblings. The cat may be sacrificed at the altar of Zen, the mirror may be smashed on the ground, but how about one’s own life ? The Buddha in one of his former lives is said, in order to get the whole stanza of the truth, to have thrown himself down into the maw of a man-devouring monster. Do we have such a noble determination to give up our dualistic life for the sake of enlightenment and eternal peace ? Perhaps the gate of Zen opens when this determination is reached.

IV

We now come to the third heading, “Contradictions,” by which I mean the Zen master’s negating, implicitly or expressly, what he himself has stated or what has been stated by another. To one and the same question his answer is sometimes “No,” sometimes “Yes.” Or to a well-known and fully-established fact he gives an unqualified denial. From an ordinary point of view he is altogether unreliable, yet he seems to think that the truth of Zen requires such self-contradictions and denials ; for Zen has a standard of its own, which, to our common-sense minds, consists just in negating everything we popularly hold true and real. In spite of these apparent confusions, the philosophy of Zen is guided by a thorough-going principle which, when once grasped, its topsy-turviness becomes the plainest truth.

A monk asked the sixth Patriarch (六祖慧能) of the Zen sect in China, who flourished late in the seventh and early in the eighth century, “Who has attained to the secrets of

Obai (黃梅)?” Now, Obai is the name of the place where the fifth Patriarch (五祖弘忍) used to reside, and it was a well-known fact that Yeno, the sixth Patriarch, studied Zen under him and succeeded him in the line of transimission. The question was, therefore, really not a plain regular asking, seeking an information about facts. It had quite an ulterior object. So, replied the sixth Patriarch, “One who understands Buddhism has attained to the secrets of Obai.”

“Have you then attained them?”

“No, I have not.”

“How,” asked the monk, “is it that you have not?”

The answer was, “I do not understand Buddhism.”

Did he really not understand Buddhism? Or is it that not to understand is to understand?

The self-contradiction of the sixth Patriarch is somewhat mild and indirect when compared with that of Dōgo (道吾). He succeeded to Yakusan (藥山惟儼, 751-834), but when he was asked by Goho (五峯) whether he knew the old master of Yakusan, he flatly denied, saying, “No, I do not.” Goho was persistent, “Why do you not know him?” “I do not, I do not,” was the emphatic statement of Dōgo. The latter, thus singularly enough, refused to give any reason except simply and forcibly denying the fact which was apparent to our common-sense knowledge.

Another emphatic denial by Tesshikaku (鐵背覺) is better known to students of Zen than the case just cited. He was a disciple of Jōshu. When he visited Hōgen (法眼文益, died 958), another great Zen master, the latter asked him what was the last place he came from. Tesshikaku replied that he came from Jōshu. Said Hōgen, “I understand that a cypress tree once became the subject of his talk; was that really so?” Tesshikaku was positive in his denial, saying, “He had no such talk.” Hōgen protested, “All the monks coming from Jōshu lately speak of his

reference to the cypress tree in answer to a monk's question, 'What was the real object of the coming east of Dharma?' How do you say that Jōshu made no such reference to the cypress-tree?" Whereupon Tesshikaku roared, "My late master never had such a talk; no slighting allusion to him, if you please!" Hōgen greatly admired this attitude on the part of Tesshikaku and said, "Truly you are a lion's child!"

In Zen literature, Dharma's coming from the West, that is, from India, is quite frequently made the subject of Zen discourse. When a question is asked as to the real object of his coming over to China, it refers to the ultimate principle of Buddhism, and has nothing to do with his personal motive which made him cross the ocean, landing him at some point along the southern coast of China. Later, if I have more time, I may acquaint you with some samples of numerous answers given to this all-important question; for they are so varied and so unexpected and give one a general idea of what Zen is.

V

So far Zen must have appeared to you nothing but a philosophy of negation and contradiction, whereas Zen in fact has its affirmative side, and this is where Zen stands unique. In most forms of mysticism, speculative or emotional, their assertions are general and ordinary enough even for outsiders to form some ideas about them. When Blake sings,

"To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour;"

or when the exquisite feelings of Wither are expressed thus:

"By the murmur of a spring,
Or the least bough's rustling;
By a daisy, whose leaves spread
Shut when Titan goes to bed;

"Or a shady bush or tree—
She could more infuse in me
Than all Nature's beauties can
In some other wiser man." *

We can understand their feelings though we may not realise exactly as they felt. Even when Eckhart declares that "the eye with which I see God is the same with which God sees me," or when Plotinus refers to "that which mind, when it turns back, thinks before it thinks itself," we do not find it hard to understand them as far as the ideas are concerned which they try to convey in these mystical utterances. But when we come to statements by the Zen masters, we are entirely at sea how to take them. Their affirmations are so irrelevant, so inappropriate, so irrational, and so nonsensical—at least superficially, that those who have not gained the Zen way of looking at things can hardly make, as we say, heads or tails of them. The truth is that even with full-fledged mystics they are unable to be quite free from the taint of intellection, and leave as a rule "traces" by which their holy abode could be reached. Plotinus' "flight from alone to alone" is a great mystical utterance proving how deeply he delved into the inner sanctuary of mind. But there is still something speculative or metaphysical about it, and when it is put side by side with the Zen statements to be cited below, it has, as the masters would say, a mystic flavour. So long as the masters are indulging in negations, denials, contradictions, or paradoxes, they are not quite washed off the stain of speculation. Naturally, Zen is not opposed to speculation as it is also one of the functions of the mind. But Zen has travelled along a different path, altogether unique, I think, in the history of mysticism, whether Eastern

* This reminds us, by the way, of Wordsworth's beautiful lines,

"The meanest flower that blows can give
Thoughts that so often lie too deep for tears."

or Western, Christian or Buddhist. A few examples will suffice to illustrate my point.

A monk asked Jōshu, "I read in the sutra that all things return to one, but where does this one return?" Answered the master, "When I was in the province of Tsing I had a robe made which weighed seven *chin*." When Kyōrin (香林遠) was asked what was the signification of Dharma's coming from the West, his reply was, "After a long sitting one feels fatigued." (坐久成勞). What is the logical relation between the question and the answer? Does it refer to Dharma's nine years sitting against the wall? If so, his propaganda was much ado about nothing? When Kwazan (禾山) was asked what the Buddha was, he said, "I know how to play the drum, dong-do-ko-dong!" (解打鼓). When Baso (馬祖道一) was sick, one of his disciples came to him and inquired about his condition, "How do you feel today?" "Nichimen Butsu, Gwachimen Butsu," (日面佛, 月面佛) was the reply, literally meaning, "Sun-faced Buddha, moon-faced Buddha." A monk asked Jōshu, "When the body crumbles all to pieces and returns to the dust, there eternally abides one thing. Of this I have been told, but where does this one thing abide?" The master replied, "It is windy again this morning." When Bokujū (睦州) was asked who was the teacher of all the Buddhas, he merely hummed a tune, "Ting-ting, tung-tung, ku-ti, ku-tung!" (釘釘東東骨低骨董). To the question what Zen was, the same master made this answer, "Namo-triratnāya!" (南無三寶). On another occasion, the same question called forth a different response, which was, "Mahāprajñāpāramitā!" (摩訶般若波羅蜜). The monk confessed that he could not comprehend the ultimate meaning of it, and the master went on,

"My robe is all worn out after so many years' usage,
And parts of it in shreds loosely hanging, have been blown away
with the clouds."

(抖擻多年穿破衲 檻毳一半逐雲飛)

Perhaps this is enough to show how freely Zen deals with those abstruse philosophical problems which have been taxing all human ingenuity ever since the dawn of intelligence. This part will be concluded with a sample sermon delivered by Goso (五祖法演); for even a Zen master occasionally, no, quite frequently, comes down to the human level of understanding and tries to deliver a speech for our edification. But being a Zen sermon we may expect something unusual in it. Goso was one of the ablest Zen masters of the twelfth century. He was the teacher of Yengo (圓悟) famous as the author of the *Hekiganshu* (碧巖集). One of his sermons then runs thus: "Yesterday I came across one topic which I thought I might communicate to you, my pupils, today. But an old man such as I am is apt to forget, and the topic went off altogether from my mind. I cannot just recall it." So saying, Goso remained quiet for some little time, but at last he exclaimed, "I forget, I forget, I cannot remember!" He resumed, however, "I know there is a mantram in one of the sutras known as the *King of Good Memory* (聰明王). Those who are forgetful may recite it, and the thing forgotten will come again. Well, I must try." He then recited the mantram, "Om o-lo-lok-kei svaha!" (唵阿盧勒嚩婆婆訶). Clapping his hands and laughing heartily, he said, "I remember, I remember. This it was: However we seek the Buddha, he is not discernible; however we seek the Patriarch he is not discernible. The muskmelon is sweet even to the stems, the bitter gourd is bitter even to the roots." He then came down from the pulpit without further remarks.

VI

In one of his sermons, Eckhart referring to the mutual relationship between God and man, says: "It is as if one stood before a high mountain and cried, 'Art thou there?'"

The echo comes back, 'Art thou there?' If one cries, 'Come out,' the echo answers, 'Come out.'" Something like this is to be observed in the Zen master's answers now classified under "Repetitions." It is hard to penetrate into the inner meaning, if there is really any such, of those parrot-like repetitions which are often given by the master to his disciples.

Chōsui (長水子璿) once asked Yekaku (慧覺) of Mount Rōya (瑯琊), who lived in the first half of the eleventh century, "How is it that the Originally Pure has all of a sudden come to produce mountains and rivers and the great earth?" The question is taken from the *Śūrangāma sūtra* (首楞嚴經) in which Purna asks of Buddha how the Absolute came to evolve this phenomenal world. For this is a great philosophical problem that has perplexed the greatest minds of all ages. So far all the interpretations making up the history of thought have proved unsatisfactory in one way or another. Chosui also being a student of philosophy in a way has now come to his teacher to be enlightened on the subject. But the teacher's answer was no answer as we understand it, for he merely repeated the question, "How is it that the Originally Pure has all of a sudden come to produce mountains and rivers and the great earth?" Translated into English, this dialogue loses much of its zest. Let me recite it in Japanese-Chinese: Chosui asked, "*Shō-jō hon-nen un-ga kos-shō sen-ga dai-ji*," (清淨本然云何忽生山河大地), and the master echoed, "*Shō-jō hon-nen un-ga kos-shō sen-ga dai-ji*."

This was not, however, enough. Later in the thirteenth century, another great Zen master, Kido (虛堂), commented on this in a still more mystifying manner. His sermon one day ran in this wise: "When Chosui asked Yekaku, *Shō-jō hon-nen un-ga kos-shō sen-ga dai-ji*, the question was echoed back to the questioner, and it is said that the spiritual eye

of the disciple was then opened. I now want to ask you how this could have happened. Were not the question and the answer the same? What reason did Chosui find in this? Let me comment on it." Whereupon he struck his chair with the *hossu*, and said, "*Shō-jō hon-nen un-ga kos-shō sen-ga dai-ji.*" His comment complicates the matter instead of simplifying it.

Tōsu Daido (投子大同), of the T'ang dynasty, who died in 914, answered "Buddha" when he was questioned, "What is Buddha?" He said "Tao" when the question was, "What is Tao?" He answered "Zen," to the question "What is Zen?"

When Jōshu asked Kwanchu (大慈寰中) of the ninth century, "How does Prajñā embody itself?" (般若以何爲體) Kwanchu echoed the question, "How does Prajñā embody itself?" Jōshu then gave a hearty laugh. Prajñā may be translated supreme intelligence, and the Buddha idealised or Manjuśrī may be regarded as the embodiment of Prajñā. Prajñā in itself is too abstract. While homage is always paid to Prajñā as the essence of Buddhahood, it must have a body, or it must become a person, whose function Prajñā is; for it is impossible for human minds to conceive it as mere abstraction having no personality. Hence the question, "How is Prajñā embodied?" The answer or rather the echo does not explain anything, we are at a loss as far as intellectual signification goes. The Zen masters must be classed as belonging entirely to a different category of mentality. When we try to understand them intellectually, we utterly fail. They are living on another plane, so to speak, of consciousness. Unless we come round to the same plane where they stand, there is no possible bridge which will carry us over the chasm dividing our ordinary intellection from their psittacine repetitions.

Before we proceed to the last of the headings under

which I proposed to consider characteristics of Zen Buddhism, let me cite another case of echoing. Hōgen (法眼文益), the founder of the Hōgen Branch of the Zen sect, flourished early in the tenth century. He asked one of his disciples, "What do you understand by the statement—Let the difference be even a tenth of an inch, and it will grow as wide as heaven and earth?" The disciple said, "Let the difference be a tenth of an inch, and it will grow as wide as heaven and earth." Hōgen however told him that such will never do. Said the disciple, "I cannot do otherwise; how do you understand?" The master at once responded, "Let the difference be even a tenth of an inch, and it will grow as wide as heaven and earth," *

VII

We now come to the most characteristic feature of Zen Buddhism, by which it is distinguished not only from all the other Buddhist schools, but from all forms of mysticism that are ever known to us. So far the truth of Zen has been expressed through words, however enigmatic they may superficially appear, but now the masters appeal to "direct action" instead of verbal medium. In fact, the truth of Zen is the truth of life, and life means to live, to move, to act, not merely to reflect. Is it not the most natural thing for Zen therefore that its development should be towards acting or rather living its truth instead of demonstrating or illustrating in words, that is to say, with ideas? In the actual living of life there is no logic, for life is superior to logic. We imagine logic influences life, but in reality man is not a rational creature, of course he reasons, but he does not act according to the result of his reasoning pure and simple. There is something stronger than ratiocination. We may call it im-

* When it is thus literally translated, it is too long and loses much of its original force. Here is the original Chinese, 毫釐有差天地懸絕.

pulse, or instinct, or more comprehensively will. Where this will acts there is Zen, but if I am asked whether Zen is a philosophy of will, I rather hesitate to give an affirmative answer. Zen is to be explained, if at all explained it should be, rather dynamically than statically. When I raise the hand thus, there is Zen. But when I assert that I have raised the hand, Zen is no more there. Nor is there any Zen when I assume the existence of somewhat that may be named will or anything else. Not that the assertion or assumption is wrong, but that the thing known as Zen is three thousand miles away as they say.

Life delineates itself on the canvas called time; and time never repeats, once gone, forever gone; and so is an act, once done, it is never undone. Life is a *sumiye*-painting, which must be executed once and for all time and without hesitation, without intellection, and no corrections are permissible or possible. Life is not like an oil-painting which can be rubbed out and done over time and again until the artist is satisfied. With a *sumiye*-painting, any brush stroke painted over a second time results in a smudge; the life has left it. All corrections show when the ink dries. So is life. We can never retract what we have once committed to deeds, nay, what has once passed through consciousness can never be rubbed out. Zen therefore ought to be caught while the thing is going on, neither before nor after. It is an act of one instant. When Dharma was leaving China, as the legend has it, he asked his disciples what was their understanding of Zen, and one of them who happened to be a nun, replied, "It is like Ananda's looking into the kingdom of Akshobya Buddha, it is seen once and has never been repeated."

The monk Jō (定上座) was a disciple of Rinzai (臨濟義玄), the founder of the Rinzai Branch of the Zen, who lived early in the ninth century. When he asked the master what the fundamental principle of Buddhism was, Rinzai

came down from his straw chair, and taking hold of the monk slapped him with the palm of his hand, and let him go. Jō stood still without knowing what to make of the whole procedure when a by-standing monk asked him why he was not going to bow to the master. While doing so, Jō all of a sudden awoke to the truth of Zen. Later, when he was passing over a bridge, he happened to meet a party of three Buddhist scholars, one of whom asked Jō, "The river of Zen is deep, and its bottom must be sounded. What does this mean?" Jō, disciple of Rinzai, at once seized the questioner and was at the point of throwing him over the bridge, when his two friends interceded and asked Jō's merciful treatment of the offender. Jō released the scholar, "If not for the intercession of his friends I would at once let him sound the bottom of the river himself." With these people Zen was no joke, no mere play of ideas, it was on the contrary a most serious thing on which they would stake their lives.

Rinzai was a disciple of Ōbaku (黃蘗希運), but while under the master he did not get any special instruction on Zen; for whenever he asked him as to the fundamental truth of Buddhism, he was struck by Ōbaku. But it was these blows that opened Rinzai's eye to the ultimate truth of Zen and made him exclaim, "After all there is not much in the Buddhism of Ōbaku!" In China and in Korea what little of Zen is left mostly belongs to the school of Rinzai. In Japan alone the Soto Branch is flourishing as much as the Rinzai. The rigour and vitality of Zen Buddhism that is still present in the Rinzai school of Japan comes from the three blows of Ōbaku so mercifully dealt out to his poor disciple. There is in fact more truth in a blow or a kick than in the verbosity of logical discourse. At any rate the Zen masters were in dead earnest whenever the demonstration of Zen was demanded. See the following instance.

When Tōimpo (鄧隱峰) was pushing a cart, he happened to see his master Baso (馬祖道一) stretching his legs a little too far out in the roadway. He said, "Will you please draw your legs in?" Replied the master, "A thing once stretched out will never be contracted." "If so," said Tō, "a thing once pushed out on the way, will never be retracted." His cart went right over the master's legs which were thus hurt. Later Baso went up to the Preaching Hall where he carried an axe and said to the monks gathered, "Let the one who wounded the old master's legs awhile ago come out of the congregation." Tō came forth and stretched his neck ready to receive the axe, but the master instead of chopping the disciple's head off, quietly set the axe down.

Tōimpo was ready to give up his life to re-assert the truth of his deed, through which the master got hurt. Mimicry or simulation was rampant everywhere, and therefore Baso wanted to ascertain the genuineness of Tō's understanding of Zen. When the thing is at stake, the masters do not hesitate to sacrifice anything. In the case of Nansen, a kitten was done away with; Isan broke a mirror into pieces; a woman follower of Zen burned up a whole house; and another woman threw her baby into a river. This latter was an extreme case, and perhaps the only one of the kind ever recorded in the history of Zen. As to minor cases such as mentioned above, they are plentiful and considered almost matters of course with the Zen masters.

While I have not attempted to be very exhaustive in describing all the different methods of demonstration or rather realisation of the truth of Zen resorted to by masters of various schools, the statements so far made in regard to them, may suffice to give you at least a glimpse into some of the peculiar features of Zen Buddhism. Whatever explanations may be given by critics or scholars to the philosophy of Zen, we must first of all acquire a new point of view of looking at

things, which is altogether beyond our ordinary sphere of consciousness. Rather, this new viewpoint is gained when we reach the ultimate limits of our understanding, within which we think we are always bound and unable to break through. Most people stop at these limits and are easily persuaded that they cannot go any further. But there are some whose mental vision is able to penetrate this veil of contrasts and contradictions. They gain it abruptly. They beat the wall in utter despair, and lo, it unexpectedly gives away and there opens an entirely new world. Things hitherto regarded as prosaic and ordinary and even binding are now arranged in quite a novel scheme. The old world of the senses has vanished, and something entirely new has come to take its place. We seem to be in the same objective surroundings, but subjectively we are rejuvenated, we are born again.

Wu Tao-tzu or Godoshi (吳道子) was one of the greatest painters of China, and lived in the reign of the Emperor Hsüan-tsung, of the T'ang dynasty. His last painting, according to legend, was a landscape commissioned by the Emperor for one of the walls of his palace. The artist concealed the complete work with a curtain till the Emperor's arrival, then drawing it aside exposed his vast picture. The Emperor gazed with admiration on a marvellous scene: forests, and great mountains, and clouds in immense distances of sky, and men upon the hills, and birds in flight. "Look," said the painter, "in the cave at the foot of this mountain dwells a spirit." He clapped his hands; the door at the cave's entrance flew open. "The interior is beautiful beyond words," he continued, "permit me to show the way." So saying, he passed within; the gate closed after him; and before the astonished Emperor could speak or move, all had faded to white wall before his eyes, with not a trace of the artist's brush remaining. Wu Tao-tzu was seen no more.

The artist has disappeared, and the whole scene has been

wiped out; but from this nothingness there arises a new spiritual world, abiding in which the Zen masters perform all kinds of antics, assert all kinds of absurdities, and yet they are in perfect accord with the nature of things in which a world moves on stripped of all its falsehoods, conventions, simulations, and intellectual obliquities. Unless one gets into this world of realities, the truth of Zen will be eternally a sealed book. This is what I mean by acquiring a new point of view independent of logic and understanding.

Emerson expresses the same view in his own characteristic manner: "Foremost among these activities (that is, mathematical combination, great power of abstraction, the transmutations of the imagination, even versatility, and concentration), are the somersaults, spells, and resurrections, wrought by the imagination. When this wakes, a man seems to multiply ten times or a thousand times his force. It opens the delicious sense of indeterminate size, and inspires an audacious mental habit. We are as elastic as the gas of gunpowder, and a sentence in a book, or a word dropped in conversation, sets free our fancy, and instantly our heads are bathed with galaxies, and our feet tread the floor of the Pit. And this benefit is real, because we are entitled to these enlargements, and, once having passed the bounds, shall never again be quite the miserable pedants we were."

Here is a good illustration of the difference between a "miserable pedant" and one who has "passed the bounds": There was a monk called Gensoku (玄則監院) who was one of the chief officials of the monastery under the Zen master Hōgen (法眼文益), of the early tenth century. He never came to the master to make inquiries about Zen; so the master one day asked him why he did not come. The chief official answered; "When I was under Seiho (青峰), I got an idea as to the truth of Zen." "What is your understanding then?" demanded the master. "When I asked my master,

who was Buddha, he said, Ping-ting T'ung-tzu comes for fire." (丙丁童子來求火). "It is a fine answer," said Hōgen, "but probably you misunderstand it. Let me see how you take the meaning of it." "Well," explained the official, "Ping-ting is the god of fire; when he himself comes for fire, it is like myself who, being a Buddha from the very beginning, wants to know who Buddha is. No questioning is then needed as I am already Buddha himself." "There!" exclaimed the master, "Just as I thought! You are completely off." Soku, the chief official, got highly offended because his view was not countenanced and left the monastery. Hōgen said, "If he comes back he may be saved; if not, he is lost." Soku after going some distance reflected that a master of five hundred monks as Hōgen was would not cheat him without cause, and returned to the old master and expressed his desire to be instructed in Zen. Hōgen said, "You ask me and I will answer." "Who is Buddha?"—the question came from the lips of the now penitent monk. "Ping-ting T'ung-tzu comes for fire." This made his eyes open to the truth of Zen quite different from what he formerly understood of it. I need not repeat that Zen refuses to be explained but that it is to be experienced. Without this, all talk is nothing but an idea, woefully inane and miserably unsatisfactory.

Let me conclude with another sermon from Goso (五祖法演) of whom mention has already been made:

If people ask me what Zen is like, I will say that it is like learning the art of burglary. A son of a burglar saw his father growing older and thought, "If he is unable to carry out his profession, who will be the bread-winner of this family, except myself? I must learn the trade." He intimated the idea to his father, who approved it. One night the father took the son to a big house, broke through the fence, entered the house, and opening one of the large chests, told the son to go in and pick out the clothings. As soon as he

got into it, the lid was dropped and the lock securely applied. The father now came out to the court-yard, and loudly knocking at the door woke up the whole family, whereas he himself quietly slipped away from the former hole in the fence. The residents got excited and lighted candles, but found that the burglars had already gone. The son who remained all the time in the chest securely confined thought of his cruel father. He was greatly mortified, when a fine idea flashed upon him. He made a noise which sounded like the gnawing of a rat. The family told the maid to take a candle and examine the chest. When the lid was unlocked, out came the prisoner, who blew off the light, pushed away the maid, and fled. The people ran after him, who, noticing a well by the road, picked up a large stone and threw it into the water. The pursuers all gathered around the well trying to find the burglar drowning himself in the dark hole. In the meantime he was safely back in his father's house. He blamed him very much for his narrow escape. Said the father, "Be not offended, my son. Just tell me how you got off." When the son told him all about his adventures, the father exclaimed, "There you are, you have learned the art!"

DAISETZ TEITARO SUZUKI

THE BLESSED ONE.

(What follows is put into the mouth of a real character of the Buddhist Scriptures. The incidents, the teaching, and in many cases the actual words follow translations of the ancient Buddhist Scriptures by such scholars as Max Müller, Fausböll, Rhys Davids etc. The date of the Gotama Buddha's birth is roughly 450 B. C. Great Buddhist scholars declare that the Cannon of the Scriptures was settled at the First Council immediately after the death of the Buddha. Max Müller fixes its latest date at 377, B. C.)

Now as I, Yasas, the aged Bhikkhu (monk) born of a Brahmin family, sat meditating in the Bamboo Grove of the monastery, the warmth of the sun was sweet to me and sweet the leaves of the bamboo floating as upon water in the limpid air, for the time was late afternoon when the shadows lengthen, and men, beginning to lay down the implements of their toil, prepare for the evening that brings all home—the bird to its nest, the child to its mother's bosom. And musing on the Three Jewels, the Lord, the Law, and the Communion of Saints, I thought thus, "Whence comes this serenity wherein my soul floats as a fish in clear water?" and these words occurred to me—When he who has attained knowledge, leaving ignorance behind him climbs the Mount of Vision, he looks down upon the care-worn tossing crowds, even as a man in the safe womb of a boat beholds the aimless breaking of the waves about him, he passing in peace to the appointed shore. And even as I thought this, I beheld two Bhikkhus approaching whom I knew not, men in middle life with grave eyes, calm of presence as becomes the Brethren of the Lord, and as they passed through shade and sunshine of the feathering bamboos, I

said in my heart ;

“ Full of hindrances is the household life, full of passion and desire. Free as air is the life of him who has renounced it. See how these men move like Kings in the bright perfection of peace ! ”

So, robed in the yellow robe of the Lord, begging bowl in hand, they drew near and made salutation, and this I returned and they spoke ;

“ Venerable Yasas, from the monastery of the Mango Grove are we come, bearing a message and a request from the Brethren. For you have seen the Lord and have dwelt in the light of his presence, and in seeing you surely we see the reflection of that Glory. And our names are Kassapa and Vasetttha.”

So they seated themselves respectfully beside me, and the elder spoke this message which had been committed to memory.

“ To the Venerable Brother Yasas, the greeting of peace. Behold all things are transitory, and such is the teaching of the Tathagata, the Perfect One ; nor can the day be far distant when following him you also shall pass into the Silence. And since it is now many years since he departed, it is our request, O Venerable Yasas, that you who with fleshly eyes have seen the Blessed One and in his journeyings have gone beside him, do record these memories that are as grains of pure gold. For you, entering the Silence, shall return no more to birth and death, but we, bound upon the Wheel of Change, do seek very pitifully for deliverance. And these two Bhikkhus of virtuous life shall commit your words to memory, and they shall be our heritage for ever.”

So they waited in quiet and I considered the matter. And if because of my age this was not easy for me, yet I remembered the words of Bhagavat (the Blessed One) how he

said; "The men of high resolve dig in the very sand till in its depths they find pure water," and, knowing the request was just, I agreed. And not only that day but many others did Kassapa and Vasettha, the two Bhikkhus sit beside me in the shade and repeated my words, adding and subtracting nothing and comparing each with other that the Truth might be flawless. With these words I began;

Hear, O Bhikkhus, thus have I seen. I was yet but a very young man when I forsook all and followed the Lord. For I was a young man having great possessions, an almsgiver according to due proportion, one who regarded virtue, but hearing that a great Teacher was come to Rajagaha I came from far to hear him, for though I did these things there was a voice in my heart that would not be silenced and I had not peace. So I came, and he looked upon me and I said this;

"O Venerable Gotama, I am a liberal giver; justly I seek riches, bountifully I bestow them. Is this well?"

And the Master answered "Well. But there is yet a more excellent way." And I said;

"Instruct me." So he opened unto me the Law, and seated beside him I learned the Four Noble Truths, the Truth of Suffering, the Truth of the Cause of Suffering, the Truth of the Cessation of Suffering, the Truth of the Way that leads to the Extinction of Suffering. And immediately there arose within me forgetfulness of my riches, and sight and wisdom came upon me, and I said;

"Lord, most excellent are the words of thy mouth. May the Venerable Gotama receive me as a disciple from this day forth!" and forsaking all else I followed. But of this I say little, for at this gate have we all entered, and ye know.

Now of the bodily presence of Bhagavat will I say this. Age had come upon him with beauty so that my heart fell

at his feet and embraced his knees because he was as one to whom all evil things must flee for refuge that, being delivered from themselves, they might be made even as he. For none could see him without this desire. And in his presence virtue was not remembered, for he was virtue's self, made manifest in love, and in the ocean of love were all submerged who saw him.

His face was worn and calm, as in an image of mellowed ivory, his nose prominent and delicate, bespeaking his Aryan birth, his eyes of a blue darkness, and though a little bowed, he carried himself as one of the princes. But, O Bhikkhus, these might be said of another, and there was none like him—none! For Wisdom walked on his right hand and Power on his left, and Love went before him for a messenger.

Remember, O Bhikkhus, what said the King Bimbisara, seeing the Lord in his golden youth, when he approached the King bearing his begging bowl; "Be serviceable, nobles, to this man, beautiful is he, great and pure. Guarding his senses he comes. Surely such a one is of no low caste!"—and the King said again to him; "Young you are and delicate, a lad in his youth, fine and fair in colour as one of the Aryan people. Surely are you the Glory of the Vanguard of an army!"

So said the King; and remember also the noble virgin Kisa Gotami, when seeing him, a young lord, proceeding through the city, she cried aloud, nor could withhold;

Blessed indeed that mother,
Blessed indeed that father,
Blessed indeed that wife,—
Who own this Lord so glorious!"

So was it in his youth, but every year that passed laid beauty at his feet, and I beheld in him the perfection of grace and truth.

And again, O Bhikkhus, you would know the manner of his daily life. Thus it was. For nine months of the year we wandered from place to place in the valley of holy Ganges, he teaching and all crowding to hear. Nor were any repelled. And at first, I, a Brahman, marveled at this thing, and it was a stumbling block to many, for I saw the outcaste, the man whose touch, nay, whose sight was pollution, come even with the noble to learn of the Way. And not only men, but women, the weak, the despised, they came also like homing doves, and he cast them not away. For to that Reason which had weighed power and pride and found them nothing, what were caste or sex that he should regard them? So crowds followed and he had little rest.

But when the great rains came, then he would stay from wandering and for those three months we rested at some spot where still he could teach, and the people come in peace to hear. And the manner of his day was this. Early would the Blessed One rise, and he would wash and robe himself and did not ask assistance though so aged. And then, O Bhikkhus, retiring within his own heart, he would meditate on the Truth, until it was time to seek alms and many marveled that he the son of a great family should do this thing. And since I speak of alms, once in Magadha thus have I heard and seen. Mark it well!

For Bhagavat approached with his begging bowl the ploughing fields of a rich Brahman and stood apart gravely, and the man said this;

"Having ploughed and sown I eat. You also should plough and sow, for the idle shall not eat."

"I also, O Brahmana, both plough and sow." So said Bhagavat. "Yet we do not see the plough of the venerable Gotama!" so said he, mocking. And Bhagavat answered;

"Faith is the seed, understanding my yoke and plough, tenderness my deliverance. So is this ploughed. It bears

the fruit of immortality, and having thus ploughed a man is freed from all ill."

And the Brahman poured rice milk into a bowl and offered it to Bhagavat, saying;

"Let the Blessed One eat of the rice milk, for he also is a ploughman, who makes to grow the fruit of immortality."

And, O Bhikkhus, this man who mocked entered the Way and became a great Arhat, having heard the Noble Truths from the lips of the Lord.

So we would go forth for an alms, and sometimes alone, sometimes attended, he would enter a village or a town, and where he went the birds and beasts would give forth a sweet and gentle sound in welcome, and the sons of men could know—"Today it is the Blessed One who comes for alms." Then, clad in their best and brightest they would come forth, offering flowers and saying; "Today, Lord, take your meal with us. We will make provision."

And they would take his bowl and spreading mats would await the moment when the meal was over. Then would the Blessed One discourse to them with due regard to their capacity, and some would take the householders' vow, and some the vow of the Bhikkhu, and so they would enter the Way. And when he had thus had mercy on the multitude, he would arise and wait for those of us who had not yet finished our meal, departing later.

And at evening when the sun was set, the people would gather at the place where he dwelt, bringing flowers, and to them would the Tathagata, calm and self-possessed, discourse of the Truth, and at the appointed time he would say, "Depart now, in peace, O Householders, each upon his own occasions," and respectfully saluting the Lord this they would do. And a part of the night he spent in meditation, walking up and down outside his chamber, and a part he would rest within. And as the day began to dawn he seated himself,

and calling up before his mind the multitudes of people, he considered their case, and the means whereby he could aid them. Such were the days of the Perfect One.

And because, O Bhikkhus, the Lord talked with men and women of all ranks and affairs, therefore the mind of none was hidden from him, and as they felt he knew, and their hopes and fears were not far from him. Fathomless were the wisdom and compassion of Bhagavat.

So also with women—they feared not to tell him their hearts, not to implore his mercy. Very patiently and according to the measure of their weakness he instructed them, and they grew like bamboos in a night, shooting up to the sun with glorious leaf and stem. And surely in these feeble ones, the Lord beheld the likeness of his mother, that noble Lady Māyā of whom it is said; “Joyously revered of all even as the young Moon, strong and calm of purpose as the Earth, pure of heart as the Lotus was Maya the great Lady.” And of these women many became wise and Teachers, and not a few attained unto the Perfect Enlightenment and were great Arhats, passing into that Nirvana where are no more birth and death.

But even the light women sought him, and he drove them not away. Mark this well, O Bhikkhus, for who is like unto the Lord?

Thus have I seen. For when the light women Ambapali who dwelt in Vesali heard that the Blessed One was come and had halted in her mango grove, she put off her robes of splendour and the jewels that many had bestowed upon her, and with circumspection she clothed herself, discarding all ornaments of perfumes and flowers. And she made ready her vehicle and proceeded to the grove, and I, standing there, bade her return for there were many that would speak with the Lord, and who was she to desire it? So she alighted from her bullock cart and stood looking upon me with humility,

beautiful as a night of moon and stars, and suddenly she passed me by, and I was silent nor could I restrain her. And she went swiftly on foot to where the Blessed One sat wholly lost in thought, and I looked that he should bid her depart, for how could it be that such as she should disturb him? Hear now, O Bhikkhus, the mercy of the Lord. For she bowed her head at his feet, and greeting her as "Lady," he commanded her to sit beside him, and her heart rejoiced and cast aside fear, and he instructed, incited and gladdened her with high discourse, while all marveled to see her that had been filled with world's delight, filled now with the joy of wisdom. And when the Lord had spoken she bowed at his feet and said this;

"O may the Lord, in deep compassion, do me the honour of eating at my house tomorrow?"

And surely I thought this thing could not be, and so thought all. But the Holy One gave by silence his consent, and again she bowed down, rejoicing, and keeping him respectfully on her right hand she departed, glad of heart, and the people made way for one so honoured.

Now the nobles of Vesali had come forth to greet the Tathāgata, O Bhikkhus, and they were on their way to the grove (Heed well what follows:), and Ambapali the Mango Grower, for so she was called from her grove, - in the exultation of her heart, drove up against the nobles, axle to axle, and they said with anger;

"How is it, Ambapali, that you being such a one, drive up against us?"

And she cried aloud;

"Noble Persons, I have bidden the Blessed One for tomorrow's meal. And he comes, he comes!"

And they halted and said;

"Ambapali, give up this meal to us for a hundred thousand. For you it is not fitting."

But she, shining with joy ;

"Noble Persons, were you to offer all Vesali with its subject territories, yet would I not give up this honorable meal !"

And the nobles cast up their hands, crying aloud ; "We are outdone by this mango girl ! We are outreached by this mango girl !" And in anger and talking among themselves they proceeded to the grove, and went in before the majesty of the Lord, and they saluted him and said ; "May Bhagavat do us the honour of taking his meal with us tomorrow." But he replied ;

"O Noble Persons, I have promised to eat tomorrow with Ambapali."

And again they threw up their hands exclaiming ;

"We are outdone by this mango girl !" But expressing their thanks and approval of the words of Bhagavat they rose from their seats and bowed down before him.

So the Holy One robed himself early in the morning and took his bowl and we followed, and he went to the place where she dwelt,—even there, O Bhikkhus ! And Ambapali set sweet rice and cakes before the Master, following that Law which forbids the slaying for food, and she herself attended upon us in great humility until we desired no more. And so we ate what we had not thought to eat. And when the Lord had eaten, she sat lowly by his side and addressed him and said ;

"Lord, I present this house to the Order. Accept it if it be your will." And the Perfect One, seeing the heart that made the gift, refused it not, and after instructing and gladdening the woman with high discourse, he rose and went his way and we followed.

Yet, think not, O Bhikkhus, because of this compassion that at any moment the Lord relaxed his watchfulness, knowing well that women may be of all snares the very

worst. Stern were the rules he made for those men who live on the difficult heights of contemplation—strait and high the fences about the way. For the householders, purity, kindness, reverence to mother, sister, wife, daughter in their daily duties. For all, watchfulness lest the foot slip in the mire. And one day when we sat in the shade on a journeying the Venerable Ananda, the Friend of the Lord, the beloved disciple, asked an instruction concerning this thing.

"Lord, how should we who are Bhikkhus conduct ourselves with regard to woman-kind, for this is a hard matter."

And the Excellent One said;

"See them not, Ananda."

"Even so, Lord. But if we should see them what are we then to do?"

"Abstain from speech, Ananda."

"Even so, Lord. But if they should speak to us what are we to do?"

"Keep wide awake, Ananda."

And we looked upon one another. And, O Kassapa and Vasettha, would that I could tell you the laughter of the Lord and the sweet converse when he related to us the Birth Stories, the Jatakas, of his former lives, and whether parable or truth how should I, the bondman of the Excellent One, say? But wise they were and sweet and full of teaching for the little ones, and the very babes might run to hear and laugh, and yet again the wisest pause and ponder the noble truths that were hidden in these.

Hear now, O Bhikkhus, a Jataka of the Lord: For this is called The Holy Quail, and the Blessed One told it as we went through a jungle of Magadha. And there a great jungle fire arose, and roared towards us very terribly and some of us would have made a counter fire and burnt the ground before it that it should cease, but yet others cried aloud;

"Bhikkhus, what is this ye do? Surely it is like failing to see the sun when he shines in strength, for we journey with the Master who can do all. And yet, making a counter fire you forget the power of the Buddhas. Come, let us go to the Master."

So we went, and the fire came roaring on to the place where we stood, and when it came within fifteen rods it went out like a torch plunged into water, and we magnified the Perfect One, but he said;

"This, O Bhikkhus, was not through my power, but it is due to the faith of a Quail. Hear now a Jātaka!"

And the beloved Ananda folded a robe in four, and spread it as a seat for Bhagavat, and he seated himself and we about him and he told this tale. "In this very spot long, long ago, was a young Quail, and he lay in the nest and his parents fed him, and he was too young to fly or walk. And with a mighty roar there came a fire and all the flocks of birds fled shrieking away, and his parents, being terrified, fled also.

So the young Quail lay there deserted, and he thought this;

"Could I fly, could I walk, I might be saved, but this I cannot. No help have I from others and in myself is none. What then shall I do?"

And he reflected thus;

"In this world there is Truth. There are also the Buddhas who have gained salvation by the power of the Truth and have shown it to others, and in these is love for all that lives. In me also is the Truth (though I am but a Quail) and the Faith that is true and eternal. Therefore it behoves me, relying on the faith that is in me to make an Act of Faith and thus to drive back the fire and find safety for myself and the other young birds." So the Quail called to mind the power of all the Buddhas, and making a solemn asseveration of faith existing in himself, he uttered this;

“Wings I have that cannot fly,
Feet I have that cannot walk.
My parents have forsaken me.
O all-embracing fire, go back !”

And before this Act of Faith the fire went back and died like a torch plunged into water. And the Quail lived his life and passed away according to his deeds. And because of this strength the fire dies when it touches this spot.

So said the Master, and when he had finished this discourse, he made the connection and summed up the Jātaka, saying ;

“My parents at that time were my present parents, but the Quail was I myself.”

And we marveled and were instructed. And yet again when two of the Brethren were angered with one another and ate their hearts with bitterness, they laid it before the Master, and he said this ;

“He abused me, he beat me ! In those who harbour such thoughts how should hatred die ? For hatred ceases not at any time by hatred, but only by love. This is an old rule.”

An old rule, O Bhikkhus, yet when the Lord spoke it from the heart of his peace it became a new commandment and his own. So those two saluted one another in love before the face of the Perfect One.

And again when a very young Bhikkhu was led away by the transient smile of a woman to his undoing, Bhagavat said this ;

“Even the Divine Beings may envy him whose senses like horses well tamed are utterly subdued. Him whom no desires can lead captive any more by what temptation shall ye draw him—the Awakened, the Omniscient, the Desireless ?” O Bhikkhus, I speak and ye hear, but who can declare his wisdom ? For as the mists ascend at dawn so illusion dispersed before him and the Sun shone upon us and in the fulness of

his day we beheld the Glory of the Buddha. Yet another thing, and heed it well for it was a day precious as clean gold. Lo, as we went we came to the fields by the river of Dhaniya the herdsman, a rich man who trusted in his goods, but a kindly soul and simple such as the Blessed One loved. And he stayed his feet, smiling a little, and we stood about him and he said this;

"Here be great riches of beasts and pasture. Surely the man owning these is well content."

And Dhaniya, seeing the Holy One, drew near in his pride and addressed him. "I have boiled my rice, I have milked my cows," so said the herdsman Dhaniya. "I am dwelling near the banks of the Mahi; my house is covered, my fire kindled. Therefore, if thou wilt, rain, O, sky!"

(For in his riches he feared nothing believing them a strong shield.)

"I am free from anger, free from stubbornness," so said Bhagavat. "For one night I abide by the Mahi. My house is uncovered, the fire of passion is extinguished. Therefore, if thou wilt, rain, O sky!"

"Gadflies are not found with me", so said the herdsman Dhaniya, "In meadows abounding with grass my cows are roaming, and they can endure rain when it comes. Therefore, if thou wilt, rain, O sky?"

"I have made a raft, I have passed over to Nirvana, having overcome the torrent of passion," so said Bhagavat. "Therefore, if thou wilt, rain, O sky!" "My wife is obedient", so said the herdsman Dhaniya. "Winning she is and I hear nothing ill of her. There, if thou wilt, rain, O sky."

"My mind is obedient, delivered from all worldly things," so said Bhagavat, "There is no longer wickedness in me. Therefore if thou wilt, rain, O sky!" "I support myself by my own riches" so said the herdsman Dhaniya, "And my children are healthy about me. I hear nothing wicked of

them. Therefore if thou wilt, rain, O sky!"

"I am no one's servant" so said Bhagavat, "With what I have gained I wander through the world. There is no need for me to serve. Therefore, if thou wilt, rain, O sky!"

"I have cows, I have calves," so said the herdsman Dhaniya. "I have also a bull as lord over the herd. Therefore if thou wilt, rain, O sky!"

"I have no cows, I have no calves," so said Bhagavat. "And I have no bull as lord over the herds. Therefore if thou wilt, rain, O sky!"

"The stakes are driven in and cannot be shaken," so said the herdsman Dhaniya. "The ropes are new and well made; the cows will not be able to break them. Therefore, if thou wilt, rain, O sky!"

"Having like a bull rent the bonds, having like an elephant, broken through the creeper," so said Bhagavat. "I shall be born no more. Therefore if thou wilt, rain, O sky!" And he smiled, enthroned above pain or change.

Then all at once a shower poured down, filling both sea and land. And the eyes of Dhaniya were enlightened, and, seeing the true riches of the empty hand, the herdsman spoke thus, bowing to the feet of the Perfect One;

"No small gain indeed has accrued to us since we have seen Bhagavat. We take refuge in thee, O Wisest. Be thou our Master."

"He who has cows care with his cows," so said Bhagavat. "But he who has not these things has not care." So Dhaniya entered the Way of Peace.

And now, O Bhikkhus, there is a thing in this to be much pondered. For it is observable that the Holy One said unto Dhaniya these words. "I have passed over to Nirvana." How could this be and he yet living in this world? What then is the Nirvana? For, since the departing of the Perfect One, the ignorant have taught that it is an

extinction of all that was man. Not so, O Bhikkhus. And yet again not so. It is an extinction — most true, but this only—an extinction of the threefold lust and craving—the lust of the flesh, the lust of life, and the pride of life. And when the inward fires of lust, hatred, and illusion are extinguished once and for ever, then man has entered the Nirvana whether here or there. And surely, O Bhikkhus, this was the Lesson of Lessons, and many a parable, many a teaching had we of the Blessed One, that we might know it is the Self, the individual Self that lurks in a man that is the cause of all evil, and sorrow, and that this Self is no real thing, but an illusion and Nothing. And when this teaching is mastered, behold, we lift unblinded eyes, and about us the world is wholly fair. Cling fast to this Truth, O Bhikkhus, for it is the very kernel of the nut. This is the Way of Peace, this is the gate of the Ten Perfections, this is the Nirvana, and it is absolute in joy and rest Immortal.

And now, O Bhikkhus, will I tell of what my heart can as yet scarce bear nor my tongue utter — the Departing of the Lord.

For on a certain day he spoke to Pisuna, saying;

“The time of my deliverance is at hand. Let but three months pass by and I depart.” And hearing this all wept, but most of all Ananda. For he loved the Lord with a perfect love and service. It may be that Sariputta the elder was wiser, that Mogallanna had a more burning zeal, but none loved like the Venerable Ananda, and on his love the Lord leaned as on no other. Be this remembered and set down, for this man was the friend of the Lord.

And Ananda went out alone and he wept.

Now when the Blessed One had entered upon the rainy season, there fell upon him a dire sickness and sharp pains, even unto death. But Bhagavat, mindful and self-possessed, bore them without complaint. Then this thought occurred

to him. "It would not be right that I should pass away without addressing the disciples and taking leave of the Order. Let me now keep my hold on life till this be done."

So he went out from the Wihara, and sat down behind the Wihara on a seat and the Venerable Ananda went and saluted the Blessed One and took a seat reverently on one side and said ;

"I have beheld, Lord, how the Blessed One had to suffer, and though at the sight of the sufferings of the Blessed One my body became as weak as a creeper, yet I took some little comfort in thinking that the Lord would not pass away until at least he had left some instructions as touching the Order."

And the Lord replied thus ;

"I now, Ananda, am grown old and full of years ; my journey is drawing to its close ; I have reached my sum of days, I am turning eighty years of age. And just as a worn-out cart, Ananda, can only be made to move with much additional care, so I think the body of the Tathāgata can only be kept going. Only when lost in meditation can the body of the Tathagata be now at peace. Therefore be strong — be lamps to yourselves. Hold fast to the Truth. Look not to any for refuge besides yourselves."

And again he said ;

"How pleasant is the Vulture's Peak, Ananda ; how pleasant the Banyan Tree of Gotama ; how pleasant the Squirrels' Feeding Ground ; how pleasant the Deer Forest !"

And the Blessed One exhorted the Brethren, saying ; "Behold, O Brethren, all component things grow old. Work out your own salvation with diligence. My age is now full ripe, my life draws to its close. Be earnest ; be steadfast in resolve. Keep watch over your own heart. Who wearies not, but holds fast to this Truth and the Law, shall cross the Sea of Life, shall make an end of grief."

And he said;

"Come, Ananda, let us go to Pava."

"Even so, Lord," said the Venerable Ananda, and the Blessed One proceeded with us to Pava, to the mango grove of Chunda who was by family a smith. Now Chunda, in the reverence and love of his heart, for all loved the Lord, prepared a meal for the Lord and his Brethren, and after the Blessed One had eaten, dire sickness fell upon him, and mindful and self-possessed he bore it without complaint, and he said;

"Come, Ananda, let us go to Kusinara"

And he addressed the Venerable Ananda and said;

"Fold, I pray you, the robe, and spread it out for me, for I am very weary and would rest."

"Even so, Lord." And the Venerable Ananda folded the robe in four, kneeling. And the Blessed One seated himself, but the Venerable Ananda went into the Wihara and stood leaning against the lintel of the door, weeping sorely, for he thought this;

"Alas, I still remain but a learner, and the Master is about to pass away from me—he who is so kind."

And the Blessed One said unto us;

"Where, Brethren, is Ananda? Go and say to him—Brother Ananda, the Master calls for you."

So he came, weeping, and the Holy One said;

"Enough, Ananda, do not be troubled. Do not weep. Have I not told you it is in the very nature of things dear to us that we must depart from them? For a long time, Ananda, you have been very near to me by acts of love, kind and good that did not vary and were beyond all measure. You have done well. Be steadfast, and you too soon shall be free of the great Evils." And to us he said, looking upon Ananda,

"He is a wise man, is Ananda. In him are four

wonderful qualities. The company of Brethren is ill at ease when Ananda is silent."

And, O Bhikkhus, when the Lord said this, was not my heart sore within me that I had not loved him even as Ananda, and yet I loved him—I loved him. Surely he who knew all was not ignorant of the heart of the least of all the Brethren. And I wept, hiding my face in my robe.

And Ananda said to the Blessed one;

"How wonderful a thing it is, Lord, that the face and body of the Blessed One should now be so exceeding bright!"

For indeed, O Bhikkhus, in the sight of us all a great light shined from the body of the Lord, and his face so shone that it was hard to look upon it. This is truth. I say who have seen. And the Lord said;

"It is even so, Ananda. There are two occasions on which the body of a Buddha becomes exceeding bright. On the night when he attains to the supreme and perfect insight, and on the night when he passes finally away. These are the two occasions."

And we marveled. So we passed on to the Sala Grove that is a holy place for ever, and Ananda spread a couch between the twin Sala trees, and the Blessed one laid himself down. And he was very weary, so that we looked not for further speech from him, or it might be a word or two of the Law, holy and never to be forgot. But, O Bhikkhus, mark well what follows and the mercy and loving-kindness of the Lord. Mark it well. For the Blessed One, now clean forspent, said this, and scarce could speak.

"It may happen, Ananda, that some may stir up remorse in Chunda the smith, saying; 'This is evil to thee, Chunda, and loss to thee, in that when Bhagavat had eaten his last meal from thy provision then he died.' Any such remorse in Chunda should be checked by saying. 'This is good to

thee, Chunda, and gain to thee. For the very mouth of the Blessed One has said. There is laid up by Chunda the smith a karma redounding to length of life, to good fame, to the inheritance of heaven and to sovereign power.' In this way, Ananda, should be checked any remorse in Chunda the smith."

So in dying the Lord remembered the sorrow of the humble and left peace as his gift. And he said again;

"It may be that there is doubt and misgiving in some of the Brothers. Enquire freely. Do not after reproach yourselves with the thought—Our Lord was yet with us and we did not ask."

And three times he said this, and even the third time the Brethren were silent. And the Venerable Ananda said to the Blessed One;

"How wonderful a thing, Lord, and how marvelous! Verily I believe that in this whole Assembly there is not one who has any doubt or misgiving as to the Buddha or the Truth."

And the Lord;

"You have spoken from the fulness of faith, Ananda, and true it is, and the Tathâgata knows there is not here one Brother who doubts or fears, for all have entered into the Truth."

Then the Blessed One addressed us, saying;

"Behold now, Brethren, I exhort you; Transient are all component things. Work out your salvation with diligence."

This was the last word of the Perfect One. So while we stood round him in awe that cannot be told, the Lord passed into deep meditation like unto death, and Ananda cried unto Anuruddha,—“O my Lord—O Anuruddha, the Blessed One is dead!”

And he, leaning above That Peace, said with calm;

“Nay, Brother. He has entered that state in which

sensation and ideas have ceased to be." And we veiled our faces.

And passing out of the last stage of meditation, the Blessed One immediately expired.

And there arose at that moment an earthquake terrible and great, and the hair rose on the heads of us all and the Venerable Ananda said this; "Then there was terror and the hair rose on the head, when he who possessed all grace—the Supreme Buddha died."

And those of us not wholly yet freed from the passions wept and said; "Too soon has the Happy One died. Too soon is the Light of the World darkened." But the great Arhats bore their sorrow calm and self-possessed, saying; "Impermanent are all earthly things. How is it possible they should not be dissolved?" And all that night did the Venerable Ananda and Anuruddha spend in high discourse, but we wept nor could be comforted.

And now, O Bhikkhus, wherefore should I tell of that fire where the Body of the Lord passed from us into gray ash, fulfilling all even unto the uttermost.

"Bow down with clasped hands!

Hard, hard is it to meet with a Buddha through hundreds of ages."

We knew in whose Presence we had stood.

And with one thing more I end as at this time, O Bhikkhus, though my heart that then was all ear and eye is now all memory. Hear what befell!

For I sat with Pingiya the aged Brahmin, and he spoke of the Lord; he saying; "As he saw the Way so he taught it, he, the very wise, the passionless, the desireless Lord. I will praise the voice of him that was without folly, who had left arrogance far behind. For he has come nigh to me—to me! It is he only, the Dispeller of Darkness, the High Deliverer, who giveth light!"

And seeing his love, I said;

"How then can you stay away from him even one instant, O Pingiya?"

And the old man replied;

"Not even for one instant do I stay away from him, O Brother. Vigilant day and night I see him in my mind. In reverencing him do I spend the night and surely I think I am not far from him."

And he mused awhile and added this;

"I am worn out and feeble, but my heart, O Venerable Brother, is joined to him for ever."

And lo, as Pingiya sat and said this word, there shone about us a great light and a vision appeared before us, and Pingiya with his fleshly eyes beheld the Blessed One stand there in majesty. And he said these words;

"Strong is thy faith, O Pingiya, and thou shalt make it bright. Fear not. Thou shalt reach that farther shore, the haven of the realm of death."

And when I had said these things and made an end, Kassapa and Vasettha sat in silence and I also.

So with lips of clay I told that which cannot be told, and with mortal thought I set forth the Highest. And well I knew this thing could not be, for it is above the flesh and the heart cannot utter it.

So those two Bhikkhus made reverence and departed and I saw them no more.

Glory to the Blessed One, the Holy, the Perfect in Enlightenment!

L. ADAMS BECK

EDITORIAL

It is to our great regret that circumstances have prevented us from issuing the present number of *The Eastern Buddhist* in time. As things get better organised, we shall be able to regulate the publication of each number as has been planned in the beginning. We have as yet many difficulties to overcome, but so far we have had nothing but encouragement and sympathy from our readers, and we are firmly convinced that our humble attempt is going to contribute something to the world's knowledge and understanding of Buddhism in its various phases of development as well as in its many-sided significance.

Our ideal is to have two forms of magazine: The one, a monthly, to be devoted to a popular exposition of Buddhism, and the other, a quarterly, in which more scholarly articles will be published. But we are not yet ready to do this, and it is inevitable that the present magazine is a kind of hybrid, not scholarly enough on the one hand and not quite suited to popular taste on the other. Some of our foreign friends write that some of the articles in *The Eastern Buddhist* are too technical and calculate too much knowledge of Buddhism on the part of the reader. This is true to a great extent. There are not very many Japanese Buddhist writers who know just how far they can go in their assumption of the reader's acquaintance with the subjects they treat of. The editors try to make the articles as readable as they are justified to make, but still there is, we admit, much room for improvement. As we grow more experienced in this kind of work, we may know what is best to do and to give satisfaction to our readers.

One thing we wish to emphasise in this connection is

that the present magazine stands for absolute unsectarianism. There are many sects of Buddhism in Japan and in the other parts of the East, but our position is to be quite impartial to all these. And then as Buddhists we are not opposed to any other religious systems of the world. We have no intention to propagate Buddhism by making derogatory remarks on Christianity or Mahommedanism. The Mahāyānists are too broad-minded to have any antagonistic spirit towards other workers in religious fields. When they go out and preach their doctrines, they just wish to be understood, and they know that the Mahāyāna doctrine appeals to some minds more strongly than to others. It is always best to have various views of life fairly and judiciously presented to the public, for the ultimate truth will shine out of the mutual rubbing and striving of all the claimants of truth. This does not mean that the Mahāyānists are indifferent to the truth of their own teaching, they know better, they know that the truth is more glorious when it is manifested in its own light and not in the heat of antagonism.

The Eastern Buddhist has had a number of kind reviews in various periodicals in England, France, America, and India. It appreciates these very much and would be very glad to have further reviews from the same and other periodicals, for in this way knowledge of the magazine and its purpose will be given to those who may be interested in it. The editors would be pleased also to have a list of names of individuals, libraries, societies, or magazines likely to be interested in our magazine. Owing to certain difficult circumstances, the magazine has not yet been circulated as widely as it ought to be, nor has it been advertised at all; therefore, the editors and the Society have been gratified that the magazine has received the support and encouragement that it has. We have now subscribers in America, England, France, Norway,

Holland, Germany, Italy, Brazil, Argentine, Burma, India, Strait Settlements, China, and Japan. This shows us that there is an interest in Buddhism and a demand for its teachings. We hope that every person to whom it has been of interest will endeavour to secure some subscribers or at least to send in a list of possible subscribers to whom sample copies will be sent. The editors would also like to arrange for exchange advertisements with other magazines. It will print an advertisement of any periodical likely to be of interest to readers of *The Eastern Buddhist* and in return would wish to have the advertisement of *The Eastern Buddhist* inserted in that periodical. It would also like to receive the advertisements of publishing houses and others, and is always pleased to review books and pamphlets. Hereafter, all books and magazines received will be reviewed in each number.

The Society wishes to issue some small pamphlets and leaflets for general circulation and therefore would greatly appreciate donations for the purpose from persons interested in spreading a knowledge of Buddhism.

Foreign postage in Japan has increased since January and is now double. We would like not to increase the price of the magazine which is very low for a magazine of its kind, and if we wish to circulate Buddhist literature we must have some financial encouragement. The editors of this magazine and the other members of the Society are working for it as a labour of love to spread the Mahayana teachings of Buddhism, and they ask all who reverence the message of the Buddha to help them in their work.

In this number a subscription leaflet is enclosed. We urge all our present subscribers to renew their subscriptions as soon as possible, we sincerely hope that every one who has subscribed to the first volume will continue with the second. In regard to old numbers a limited number is still available, but they will soon be out of print and then un-

procurable. Unless specially requested, we will begin all new subscriptions with the current number.

The editors have received some letters and communications, which owing to illness and other duties it has as yet been impossible to answer. Everything will be attended to in time, and we ask our friends to be patient with us. We thank all who have written to us and all the magazines which have reviewed us for their words of appreciation.

According to our first plans as announced in the first number last year, each volume of *The Eastern Buddhist* was to contain 384 pages, which assigns 64 pages to each number. But owing to congestion of material each issue exceeded its limits, and naturally the present number which is the concluding one to Volume I, has had to grow also beyond its original bounds. The Avatamsaka translation has been omitted here.

NOTES

THE following extract from *The Buddhist Review* (January-February, 1922) is partly reprinted here, for we are in full sympathy with its editors in their idea of forming the International Buddhist Union:

On the afternoon of January 4th a meeting of the Buddhist Community in London was convened at 3, Upper Woburn Place, W.C. to consider the taking of immediate steps for the establishment of Headquarters for the International Buddhist Union, and for the Buddhist Society of Great Britain and Ireland. The Hon. E.C.F. Collier (Chairman of the Buddhist Society of G.B. and I.) presided.

Captain J. E. Ellam said that since the International Buddhist Union was inaugurated as the result of a suggestion made at the consecration of the Sri Dharma Rajika Chaitya Vihara in Calcutta, in November, 1920, it had made great strides in the direction of becoming a most powerful organisation of the Buddhist *renaissance* and of the world-wide Buddhist movement. Following upon correspondence with the Ven. the Anagarika Dharmapala, General Secretary of the Maha-Bodhi Society in Calcutta, he had, during the past year, been in communication with the Buddhist Societies which are most active in various parts of the world in the work of Buddhist propaganda. The following is the list of Societies which have agreed to support the International Buddhist Union, and are now affiliated with it, and the names of those who have undertaken to act as Honorary Correspondents of the I.B.U. brought up to date:—

America:—SAN FRANCISCO—Rev. R. Clarke (Buddhist Church of San Francisco), Dr. G. Fris Holm; NEW YORK—Creston Coigne; OREGON—E. E. and E. L. Grieve; PHILADELPHIA—Mrs. Irene Taylor; CONNECTICUT—H. E. Adams.

Australasia:—G. M. Cutten.

Austria:—VIENNA—Dr. E. Lenard.

British West Indies: Miss Clarimond.

Bulgaria:—SOFIA—R. Davies.

Burma:—U Kyaw Yan (Society for Promoting Buddhism in Foreign Countries); Maung Thawin (Buddhist Research

Society); U Kyaw Hla (Buddhist Tract Society); Shewbo Buddhist Association; Maha-Bodhi Society; Young Men's Buddhist Association.

China :—PEKING—Mme. Alessandra David-Neel; SHANGHAI—Wang Yu-tsih; WEI-HAI-WEI—R. F. Johnson.

Ceylon :—J. B. Jayatilaka (Young Men's Buddhist Association); S. W. Wijayatilaka (Editor of the "Buddhist Annual" of Ceylon); Rev. K. S. Sumedha Thero; Maha-Bodhi Society.

Denmark :—Dr. C. F. Melbye (Buddhistisk Samfund i Danmark).

Federated Malay State :—SELANGOR—Klang Young Men's Buddhist Association; PORT SWETTENHAM—A. de S. Ratnaik; PERAK—A. T. Coupe; KUALA LUMPUR—H. J. de Silva.

Finland :—H. Valvanne.

France :—Captain H. S. Meysey-Thompson; M. Morin.

Germany :—MUNICH—Oscar Schloss (Bund für buddhistisches Leben); LEIPZIG—Dr. Karl Seidenstucker; Dr. Georg Grimm; Dr. F. Hornung.

Great Britain :—ENGLAND—Captain J. E. Ellam (The Buddhist Society of Great Britain and Ireland); IRELAND—W. Fowkes; SCOTLAND—H. M. Murray; WALES—A. L. Cobourn.

Honolulu :—Rev. M. T. Kirby.

India :—CALCUTTA—The Ven. the Anagarika Dharmapala (The Maha-Bodhi Society); LUCKNOW—R. H. Nixon; NEPAL—S. M. Baidya; POONA—Maung Kyaw Zan; TRAVANCORE—T. Padmanatha Pillay.

Italy :—ROME—Professor C. Formichi; NAPLES—E. Hoffmann.

Japan :—Professor D.T. Suzuki (Eastern Buddhist Society, Otani Buddhist University).

Mesopotamia :—C. E. F. Perera.

Siam :—Dr. J. A. Martinie.

South Africa :—BULAWAYO—J. Clack; JOHANNESBURG—E. A. McDonald.

Straits Settlements :—SINGAPORE :—W. M. de Alwis; PENANG—P. J. L. de Silva.

Switzerland :—C. T. Strauss.

Tibet :—Rev. Sunyananda Thero.

Captain Ellam referred to the formation of the Buddhist Society of Great Britain and Ireland, in 1907, of which he was the first General Secretary, and of the *Buddhist Review*

in 1909, of which he was the first Editor. He gave a brief outline of the history of the Buddhist Society in this country, and of its activities up to the present time, referring to the set-back of its work caused by the recent war, and its recent very active revival in 1921. He also explained how the old Headquarters of the Society came to be given up owing to the expiry of the lease in 1916.

The purpose of the International Buddhist Union, he said, is not to form a new society but to establish a bond of union, as its name denotes, between all existing societies and individual Buddhists throughout the world. Among its activities is the exchange of news, views and literature, and the furtherance of all progressive Buddhist movements. The Honorary Correspondents have kindly consented to keep the Secretary of the I.B.U. informed of all work which is being undertaken in the advancement of Buddhist scholarship and studies, of the publication of new books and other literature, translations, and discoveries of MSS., and the like, which may throw new light on Buddhist doctrines, history, art, antiquities and literature.

The work of perfecting such an organisation necessarily proceeds slowly if only on account of the great distances which divide many of the Buddhist Societies. But, as time goes on, it is hoped to make of the I.B.U. an effective means of co-ordinating Buddhist work and of directing it to the end of establishing the Buddhist Religion as a world-wide influence for good. The convocation of an International Buddhist Congress is already being discussed.

Dr. D. T. Suzuki writes from the Otani Buddhist University, Kyoto: "The idea of the International Buddhist Union is a fine one, and we heartily subscribe to it. The world knows what Christianity teaches, and it is the time now for Buddhists to proclaim what they think about life and humanity and the future of the world. I do not deny that there are distinctions between the so-called Hinayana and the Mahayana, but what we have now to emphasise is not the distinctions but the agreements. Buddhism must be presented as one. I am glad to know that good work is being done in England. Owing to the difficulties of language, the Japanese Buddhists have not been active internationally, but there is every sign pointing to the revival of Buddhism in Japan and, in fact, throughout the East. I wish every success to your splendid undertaking."

The Rev. K. S. Sumedha Thero, Principal of the Sri Wijaya Rahula College, says: "I am at one with you in the work of the International Buddhist Union. It will help to organise and to bring together in unison the different phases of the Buddhist teaching. Buddhism during the long period of some 2,500 years has not been without change. But such changes as are without value will disappear. The original purity of the Dhamma will reappear as the result of such a convocation,"—as the suggested International Congress.

In these expressions of opinion on the part of leading representatives of the two great Schools of Buddhism we find the true spirit of Buddhism,—that, whatever divergence of view-points there may be, whatever differences in the outward presentation of the same thing, nevertheless there is an underlying unity of thought. Buddhism, as presented to the more matter-of-fact, or, if we may say so, more materialistic Western mind, will present yet another aspect. But all these are but facts of the same Jewel of Truth. Our work is so to present it that it shall shine before the world, not as many but as one.

As the result of fifteen years experience, there is no doubt that there is a great interest in Great Britain, as elsewhere throughout the Western World, in the teachings of Buddhism, and many English people have already formally declared themselves Buddhists in religion. What is needed to increase the number of professed Buddhists in this country is an active propaganda in the way of lectures and literature. In order to carry on this work effectively, the Headquarters should be in some convenient and central position in London. There should be a lecture hall, shrine room, library, reading room, class rooms, offices, and an information bureau for the benefit of Buddhists visiting London. It would be of great advantage for young students coming to England for the first time to find such a centre, definitely and exclusively Buddhist. The function of the information bureau would be, among other things, to have a register of suitable boarding houses and apartments, the comfort and respectability of which could be guaranteed, and to look after and safeguard the interests of these students and others in every possible way. It has been suggested that a residential hostel should be established in connection with the I.B.U., but this is a scheme which must be left for future consideration. The immediate question is

that of the Headquarters on such general lines as have been referred to.

In conclusion, the speaker urged upon those present to represent to their friends in their respective countries what is being planned, and to invite their active co-operative in order to establish such Headquarters in London as shall be worthy of the dignity of Buddhism as a great World Religion, and of its long and glorious history.

A kind of Shinran revival is sweeping over Japan just at present, and it centers around his personality. Some years ago, about the time of the Japanese-Russian War, Nichiren, the founder of the Nichiren sect of Buddhism, was the chief figure of religious interest, especially among soldiers and nationalists. While the Nichiren creed is still a living power in certain quarters, it is now Shinran that is attracting the attention, chiefly of the intelligent classes of Japan. The publishers are busy in producing books on Shinran, the founder of the Shin sect of Pure Land Buddhism. They are of various kinds, some are literary, and some philosophical, while others treat of him from the humanistic point of view. The interest the people take in him lies principally in his humanness, and not always in his character as a religious leader or as the propagator of absolute "other-power" doctrine. Of course, his personality is inseparable from his leadership in a new religious movement. But the Japanese are at present regarding him as a character most human in the history of Buddhism in Japan. He was not a Buddhist saint as the term is generally understood. He was too richly endowed in human qualities to be such. He struggled hard against the stiff and inhuman conventionalism of the time. To assert his humanism was a most gigantic task in those days, but he was too true to himself to be a mere formal and lifeless follower of scholarly and ascetic Buddhism. He confessed his sinfulness and ignorance, left the orthodox school, and asserted his human weaknesses or rather virtues. This is what most appeals to the younger generations with modern education.

Nichiren was a symbol of virility, his strong personality rings through his writings, and his statue traditionally regarded as portraying his likeness evinces this in every line of its features. Moreover, he was an ardent patriot and nationalist.

His Buddhism was to propagate all over the world with Japan as the centre of the movement. This inspired the militarists of some years ago when a jingoistic spirit reigned in this country. But the halcyon days of militarism and shallow patriotism are gone, and with the waves of humanistic culture sweeping over Japan, Shinran and not Nichiren is now the chief object of interest and study.

The Tōji Shingon College is planning to compile a complete Shingon dictionary in commemoration of its twenty-fifth anniversary which will come on the first of March, 1923. A Shingon dictionary we have, which was published some years ago as noticed in the first number of this magazine, but being somewhat too concise it is not available for general readers. The College will organise a committee of editors among the professors under the superintendence of the President Chito Idzumi, and expects to finish the work in seven years.

The *Chyugwai Nippo*, the Buddhist daily, reports, quoting Mr Chang Tsun-yü, professor of science of religion, in the University of Peking, that Buddhism is regaining its influence in China for the past few years. This new movement is active in the larger centres of population such as Peking, Shanghai, Hang-chou district, etc. Buddhism in China has been for so many years a religion of cloisters as was the case in Japan and greatly overshadowed by Confucianism and Taoism. Against this state of affairs, liberal-minded and better educated Buddhists are trying to give life again to the moribund Buddhism. They publish magazines, of which the *Hai Chao Yin* (Voice of the Sea) and *Fo Chiao Yueh Pao* (Buddhist Monthly) are most important. (In this connection, Professor Yu's article in *The Journal of Religion*, September, 1921, entitled "Present Tendencies in Chinese Buddhism", will be read with much interest. The *Journal* is published by the University of Chicago.) Professor Chang is in Japan at present with the express purpose of studying the Shingon teaching which no more exists in China, whence it originally came to Japan, due to repeated persecutions during the Ming dynasty. Some of the Shingon writings by Japanese scholars have been translated into Chinese.

Dr. Junjirō Takakusu, Professor of Sanskrit, in the

Imperial University of Tokyo, is reported to be undertaking, backed by a wealthy organisation, a new edition of the Tripitaka. Since the Restoration (1868) we have had two new editions of it, one popularly known as the Condensed Edition (縮刷, condensed in size and not in the contents), 1880-5, and the other as the Manji Edition (己藏經), 1902-5. The earlier edition is much prized on account of its accuracy and thoroughness, but it is not still quite free from misprints, omissions, and other imperfections. Professor Takakusu's plans are, we are told, not only to revise all these defects in the older copies, but mainly to re-arrange the whole literature on a scientific basis. The scholarship of the editor, let us hope, will bring the undertaking to a successful end.

Professor Daijō Tokiwa, of the Tokyo Imperial University, has just returned from his second trip in China, where he was engaged in a historical and scholarly exploration among the old Buddhist temples and monasteries. He brought some of the most important rubbings of the stone monuments found in those ancient landmarks. The trip this time lasted only three months, but judging from the number of rubbings he brought home, his tour must be regarded as eminently successful. He also made some discoveries in China, among which he identified quite a few monasteries belonging to the Soto branch of the Zen sect. Hitherto, almost all the Buddhist temples there were thought to be of the Rinzai sect. Partial and popular reports of his first trip were published in book-form with numerous illustrations last year and received quite favorably. The book is entitled *To the Land of the Old Worthies* (古賢の跡へ). We hope we shall be allowed again to share in the stock of knowledge thus recently accumulated by a learned and industrious scholar.

"The Wisdom of the East" series has *Buddhist Psalms* as one of its recent publications. This is an English translation of Shinran Shonin's poetic utterances known as *Sanjo Wasan* (三帖和讃), by Shugaku Yamabe and L. Adams Beck. In this kind of joint work, one source of much difficulty is that the English writer sometimes fails to grasp the full signification of the original text, while the native writer, in spite of his knowledge of English, may not quite fall in sentiment with the translation. In the present case, the

coöperation on the whole seems to have gone on successfully, on which the translators are to be congratulated. But while going over the text somewhat hastily, we have come across one instance where the author, Shinran, has been misrepresented. The verse 349 (p. 91) has:

"If we enter into the ark of the Holy Vow,
The spirit of mercy shall take part with self-endeavour"

This flatly contradicts the sense of the original lines which literally read:

"Now that we have entered the boat of universal vow,
We give ourselves up to the wind of great mercy."

The meaning is, When a man believes wholeheartedly in Amida's vows to save every being, he surrenders himself, unreservedly and abandoning all his self-endeavour, to the great merciful heart of the Buddha. According to the translation in *Buddhist Psalms*, however, "self-endeavour" and "the spirit of mercy" are made to work together, which is quite contrary to the idea of Shinran; for the main thesis of the Shin sect as taught by Shinran is to do away entirely with "self-endeavour" and to abandon oneself unconditionally to the mercy and care of Amitābha Buddha. As a whole, however, the present translation will give English readers a general notion of what the Buddhist psalms are like as composed by the founder of the True sect of the Pure Land.

A third volume of the unabridged Buddhist dictionary (佛教大辭彙) is out at last. The dictionary as reviewed in the first number of this magazine is the work of the Bukkyo Daigaku (Buddhist University) under the auspices of the Western Hongwanji. It was compiled in commemoration of the 650th anniversary of the founder of the Shin sect. The work was first started in 1910. A volume of indices yet to be published completes this memorable undertaking. The whole work in three volumes contains 4632 pages, abundantly illustrated, and with many plates. Our first notice was not exact as to the size of the *Dictionary*, which measures $7\frac{1}{4} \times 10$ inches. While it is somewhat partial to the Shin sect in respect of its containing more Shin terms and phrases and biographical notes, it is the most complete of all the Buddhist dictionaries so far published and accessible in any language.

A group of young Korean students in Tokyo has started the publication of a monthly magazine called *The Red Lotus* (赤蓮) with the English title *The Young Buddhists*. It is written with Chinese and Korean characters and printed by a mimeograph. It sounds a general note of warning to the young Koreans to awake from a long sleep of peace and inactivity. Buddhism in Korea has been dreaming visions long enough, and it is high time for it to get resurrected.

The Chion-in, headquarters of the Jōdo sect, is planning to publish in English the life and teaching of Hōnen Shōnin in commemoration of the establishment of the temple. The manuscript is all ready, and as soon as funds are in, the publication will take place in America.

Rev. Kozui Otani, former abbot of the Western Hongwanji, who has settled himself in Shanghai for some time, now edits a Buddhist monthly under the name of *The Mahāyāna* (大乘). The first number came out in January this year; and each number contains some articles and commentaries of the sutras from his own pen.

Dr Hakuju Uyi, a new contributor to this number of *The Eastern Buddhist*, is professor of Indian philosophy and Buddhism in the Soto Zen College, Komazawa, Tokyo. He is well known as the author of *The Vaisesika Philosophy* which was published in 1917 by The Royal Asiatic Society, London.

REVIEWS

THE BUDDHIST REVIEW, (Vol. XI., Nos. 1. 2. 3. 4.; Vol. XII., No. 1.) edited by Ananda M. and J. E. Ellam, the journal of the Buddhist Society of Great Britain and Ireland, published in London, England, is now in its twelfth volume. Formerly a quarterly, beginning with 1922 it has become a bi-monthly. This is a very interesting magazine. For the most part, the writers of its articles take the Hinayana view of Buddhism, but there is a great deal with which the Mahayana Buddhist would be quite in agreement. Of the numbers before us we find some articles of great interest. In January, 1921, one of the editors, J. E. Ellam began a series of articles on Practical Buddhism which are most stimulating. He discussed the "Buddhism of the Buddha," "The Problem of the World," "The Problem of the First Cause," "The Problem of the Soul," "The Problem of Suffering," "Karma and Re-birth," and in the January number for 1922 the series is continued under the title, "The Ethics of Buddhism." Sunyananda has in the July-August-September number an inspiring article on "Is There a Secret Doctrine?" This is written from the temple of Tofukuji, Kyoto. It may be of interest to note that the present reviewer of these notes is sitting writing in the very room occupied a few years ago by Sunyananda who was then residing in the same Tofukuji temple. Sunyananda's writing is always full of suggestion, and the article on "Buddhist Methods of Meditation" written from Tibet is of special importance to the students of meditation. The editor Ananda M. (Mr Allan Bennett) has three interesting articles in three successive numbers: "Buddhism and the Western World," "The Miraculous Element in Buddhism," and "The Doctrine of the Aryas." The last number, January-February, 1922, has recently come to this magazine. Sunyananda writes this time from the Himalayas on "The Personality of the Buddha," Ananda M. on "Scientific Analogy," and J. E. Ellam on "The Four Noble Truths." The article, "The International Buddhist Union," should be of particular interest to all Buddhists and friends of Buddhism, for it tells of the formation

of the International Buddhist Union. The editors consider it so important that under the Notes they have reprinted part of it as it describes a work with which they are in entire sympathy.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD, (January, 1922; February, 1922). The Journal of the Maha-Bodhi Society, Calcutta, India. The magazine has been founded by the Anagarika H. Dhammapala and is now in its thirtieth volume. It contains articles and reviews and news of interest to Buddhists. Some of the articles are "Aryan Civilisation," "Psychology of Superstition," "Buddhism in the West," "The Great Buddhist Temple at Bodhi-gaya," etc.

THE KALPAKA (July '21, Aug '21, Oct '21 to Feb '22) is a monthly magazine published in Tinnevely, India, edited by Dr T. R. Sanjivi. In the numbers which the editors have, they notice the following articles: "Hindu Ethics and Philosophy," by Shiv Nath Dar, "Healing Through Ashtakshara Maha Mantra," by P. S. Acharya, "The Dawn and Efflorescence of Hinduism," by Victor E. Cromer, "Occultism and the Theory of Relativity," by H. Stanley Redgrove. There are also quite a number of articles on the New Thought, some of them being by prominent New Thought writers in America.

THE VEDANTA KESARI, (May '21, July '21, to Jan. '22) published by Sri Ramakrishna Math, Mylapore, Madras, India. Here are articles on Vedanta philosophy, the most interesting in recent numbers being a series on Sri Ramakrishna the great master, by Swami Saradananda. There are others on "National Education," "The Ideal Before Us," "Thoughts from the Bhagavad Gita," etc.

THE MESSENGER (August to December, February, 1921; March, 1922), is the official organ of the American section of the Theosophical Society, Chicago, Illinois. It has many short articles of interest to theosophists. The October number is largely taken up with a report of the first world-congress of the Theosophical Society held in Paris last July. The February number 1922 has an article on "Hindu Dhyana and Buddhist Zen", by Earnest Wood. He writes, "Zen is more than the practise of meditation, it is a philosophy of life rising out of experiences in meditation or illumination resulting from it." "Further," says he, "for a long time I had

difficulty in understanding what happened in the mind; until on one occasion, as I was returning from a temple towards the road, as I approached the gateway, an unusually fine *torii*, something suddenly said within me, 'Zen is the gateway,' and I saw in my own mind that that thing was an expression of the divine mind." This is his way of understanding Zen, and it will be interesting to read this with his account of Hindu Dhyana in the first part of his article.

THE HERALD OF THE STAR (July, 1921) is the official organ of the Order of the Star in the East, published in London, England. It is well printed and contains a number of well-written articles by prominent theosophists such as Annie Besant, Rev. C. W. Leadbeater, C. Jinara-jadasa.

THE RALLY (December, 1921) is the organ of the International New Thought Alliance, British section, published in London, England, and devoted to news, notes, and short articles on the New Thought movement.

LE VOILE D'ISIS (July to October, December, 1921) published by Chacornac Frères, Paris, France. This is a most attractive magazine, among the recent articles we notice "Involution et Evolution," "Le Dernier Mot de l'Esprit," "Le Dernier Mot de la Vie," all by Dr Alta, and a series of articles upon "Les Symboles Secret des Rose Croix," by Dr Fr. Hartmann; "Swedenborg et l'Univers Invisible," by Sylv. Trabucq; "Lettres Cabalistique au Baron Spedalieri," by Eliphas Levi; it also contains a translation of Bulwer Lytton's Strange Story. A valuable feature of this magazine is its department of book and magazine reviews.

THE OCCULT REVIEW (August 1921, October 1921 to January, 1922, April 1922), is a monthly magazine devoted to the investigation of supernormal phenomena and the study of psychological problems, edited by Ralph Shirley, London, England. This is a most interesting magazine. Some of the articles are: "St Francis of Assisi," "Occult Lore of Burma," "Shakespeare and the Occult," "The Cult of the Witch," "The Occult Value of the Scientific Attitude," "A Visit to Eliphas Levi." Each number opens with notes of the month in which the editor reviews one of the leading books recently published along the line of occultism. Specially informing to the students of occultism are the departments of periodical literature, and reviews of books. In recent numbers there

are two articles on Buddhism both by Captain Ellam, editor of *The Buddhist Review*. "Buddhist Images and their Influence" tells of the symbology of the images in different Buddhist countries; "Buddhist Occultism" treats of Samadhi and how to attain it.

THE EPOCH AND THE LIGHT OF REASON Sept-Dec '21, Jan-March '22, founded by James Allen, 1902, is now continued by his widow and daughter, in Ilfracombe, England. This is one of the best New Thought magazines. It contains a number of articles in regard to animals which are in full sympathy with the Buddhist standpoint. It has many other helpful articles on practical New Thought. James Allen who died ten years ago was one of the most spiritual and intellectual of the New Thought writers. Upon the desk of the present reviewer lies his *Mastery of Destiny* valued for the chapters on concentration and meditation.

We have received a copy of **THE BUDDHIST**, (February 18, 1922,) a weekly paper published at Colombo, Ceylon. Its leading article by the editor, D. B. Jayatilaka, is one of a series on the history of the Samgha in Ceylon. It has many short news and notes of interest, giving particulars of Buddhist activities in Ceylon.

Other magazines received which will be reviewed later: **THE JOURNAL OF RELIGION**, published by the University of Chicago, Chicago. (July, Sept., Nov., '21, Jan. '22.)

THE SHRINE OF WISDOM, Official Organ of Ancient Wisdom, Cheshire, England. (Vol. I, No. 1 to Vol. III, No. 3.)

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH. New York City. (Aug. '21 to March '22.)

THE VEDIC MAGAZINE. Lahore, India. (Sept. '21, Nov. '21, Dec. '21, Jan. and Feb. '22.)

RAYS FROM THE ROSE CROSS. Organ of the Rosicrucian Fellowship. Oceanside, California. (July '21 to Jan. '22.)

THEOSOPHY IN AUSTRALIA. Sydney, N. S. W. Organ of the Theosophical Society in Australia. (Nov. '21 to Feb. '22.)

O THEOSOPHISTA. Official Organ of the Theosophical Society in Brazil. Rio de Janeiro. (July '21 to Jan. '22.)

- BULLETIN THEOSOPHIQUE.** Bruxelles. Organ of the Theosophical Society of Belgium. (Oct. Nov. Dec. '21.)
- TEOSOFIA EN EL PLATA,** Buenos Aires, Argentina. Official Organ of the Theosophical Society of Argentina. (July '21, Sept. '21)
- REVISTA TEOSOFICA,** Habana, Cuba. Official Organ of the Theosophical Society of Cuba. (June to Nov. '21)
- PAPYRUS.** Official Organ of the Theosophical Society of Egypt. Cairo, Egypt. (December '21.)
- RE-INCARNATION.** Chicago, Illinois. Official Organ of the Karma and Re-incarnation Legion. (Sept. to Dec. '20, Jan.-Feb. '21, May to Oct. '21, Feb. '22.)
- BUDDHIST ANNUAL OF CEYLON.** Colombo, Ceylon. (Vol. I, Vol. 2.)
- THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY.** Bangalore, India. (April '21, Jan. '22.)
- THE ESOTERIST.** Washington, D. C. (July to Nov. '21)
- THEOSOPHICAL PATH.** International Theosophical Headquarters, Point Loma, California. (July '21, Dec. '21, Feb. March '22.)
- BULLETIN OF SCHOOL OF ORIENTAL STUDIES.** Published by London Institution, London, England. (Vol. II, Parts I, II)
- ISLAMIC REVIEW.** London, England. (June to Oct. '21, Jan. and March '22.)
- LA REVUE SPIRITE.** Paris, France. (Feb. '22.)
- THE QUEST.** Published by John M. Watkins, London, England. (January '22.)
- THE ASIAN REVIEW.** Tokyo, Japan. (Sept. Nov. '21)
- BUDDHISM IN AMERICA.** San Francisco, California. (July, Aug. Sept. '21)
- DIVINE LIFE.** Chicago, Illinois. (Oct., Nov., '21, Feb. March, '21)
- THE HERALD OF ASIA,** a Weekly Review of Life and Progress in the Orient. Tokyo, Japan. (May '21 to April '22)
- DER PFAD.** Munich, Germany. Quarterly. Organ of the "Bund für Buddhistisches Leben." Oskar Schloss, München-Neubiberg. (Nov. '21, Feb. '22)
- ZEITSCHRIFT FÜR BUDDHISMUS.** Published by Oskar Schloss. München-Neubiberg, Germany. (Jan.-Feb.-

Sept.-Dec. '21)

MICHI-NO-TOMO. A Monthly magazine in Japanese. Los Angeles, California. (Feb. and March, '22)

THE DŌBO. A monthly magazine in Japanese. Honolulu, Hawaiian Islands. (Feb. '22)

PHILOSOPHIA (哲學), a Chinese Magazine, published by Chê-hsao shê (哲學社), Peking. (Sept. '21)

We also wish to acknowledge the receipt of the following books and pamphlets:

SIKSHA-SAMUCCAYA, A Compendium of Buddhist Doctrine. (Indian Texts Series.) Compiled by Santideva and translated from the Sanskrit by Cecil Bendall, M. A. Late Professor of Sanskrit in the University of Cambridge, and W.H.D. Rouse, M.A., Litt. D., University Teacher of Sanskrit and Headmaster of Perse College. Published by John Murray, London, for the Government of India.

BUDDHIST PSALMS, (The Wisdom of the East Series). Translated from the Japanese of Shinran Shonin by Shugaku Yamabe and L. Adams Beck. Published by John Murray, London.

BUDISMO. Three Extracts in Spanish from the Anguttara and the Majjima Nikaya, and an appendix on Buddhist Creeds. Published by Raúl Arture Ruy, Buenos Aires, Argentine.

THE SYMBOLISM OF BUDDHISM. A pamphlet on some of the symbolic figures to be found in the Buddhist temple such as lion, elephant, lotus, wistaria, etc. Issued by The Publishing Bureau of Hongawanji Mission, Honolulu, Hawaiian Islands.

CORRESPONDENCE

While the present magazine was going to print, the following letter was received by the Editors from Captain J. E. Ellam, Secretary of The International Buddhist Union, General Secretary of The Buddhist Society of Great Britain and Ireland, Editor of *The Buddhist Review*, and Representative in Great Britain of the Maha Bodhi Society. It is to be greatly regretted that *The Buddhist Review* is unable to continue any longer due to shortage of funds. This is the only Buddhist magazine among English speaking people and has been in existence for more than ten years now. Should it be suspended, England, America, and Australia would have no magazine to get enlightened in the religion of the Buddha. If we ourselves were not in a struggling stage just at present, we would extend whatever aid we could towards the brother Society in England. We urgently hope that those who think it a pity to see the Buddhist educational propaganda work stopped in England will subscribe to the funds they are so much in need of.

"Dear Sir,

"As a reader of the *Buddhist Review*, you are acquainted with what has been attempted in the direction of Buddhist educational propaganda in Great Britain; and also with the organisation of the International Buddhist Union.

"These activities were undertaken by me mainly in response to requests from the Buddhist World. The whole of the editing of the *Review*, the secretarial and clerical work, lecturing, etc., has been carried on by myself, practically alone.

"I have confidently hoped, in view of the large number of appreciative letters received from all over the world, that sufficient support would be forthcoming to enable me not only to carry on, but to extend these activities. But such has not been the case.

"From January 1921 to the end of February 1922, there has been received in the form of subscriptions and donations only £102 8s. 0d. Had it not been for the support of the Ven. the Anagarika Dharmapala given to me personally

during the last six months, I could not have devoted my whole time, nor have carried on for so long. This support cannot be continued owing to the expense of the Maha-Bodhi Society and the Vihara in Calcutta.

"The *Buddhist Review*, as a propagandist journal, has always been published at a loss. But I had hoped to rectify this during the present year by increased circulation and advertisements. The circulation of the *Review* has increased from 500 to 2000 copies per issue. A certain amount of advertising has been obtained with more in prospect, so that the possibility exists of making this publication self-supporting by the end of this year. But it has become impossible to continue the *Review* long enough to achieve this end. Therefore the Council of the Buddhist Society is reluctantly compelled to suspend publication of the *Review* since the Society cannot be allowed to incur debts which it might not be able to meet.

"If I am assured support from the Buddhist World, even to so small an amount as £ 500 a year, I will continue the publication of the *Review* myself, and establish a permanent and properly equipped mission hall where regular meetings and religious services can be held.

"But, if the great Buddhist Religion, which claims more followers than any other religion, will not support its mission and one solitary missionary in this country, then work must cease.

"If you wish the work to continue, will you extend to me personally such financial help as you are able to do? Then I will myself accept the responsibility, and I will continue and extend the propaganda.

"Fraternally yours,

"J. E. ELLAM."

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